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NEW TESTAMENT HANDBOOK

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STUDENT'S
NEW TESTAMENT HANDBOOK

✓ BY

MARVIN R. VINCENT, D.D.

PROFESSOR OF SACRED LITERATURE IN UNION THEOLOGICAL SEMINARY, NEW YORK



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NEW YORK
CHARLES SCRIBNER'S SONS
1893

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TROW DIRECTORY
PRINTING AND BOOKBINDING COMPANY
NEW YORK

PREFACE

I HAVE tried to do for New Testament students in this little book what I wish that some one had done for me many years ago. I mean not only students in theological seminaries, but scholarly ministers who have but little time for critical study.

A beginner in New Testament criticism, plunged headlong into one of the great "Introductions," like that of Bleek or Weiss or Holtzmann, is bewildered, and does not, without much groping and labor, get hold of the cardinal points of the science. It seems possible to prepare the way for his more intelligent and facile use of these larger works, by giving him beforehand a sort of bird's-eye view of the field of study.

The first division of this book—"The Field of New Testament Study"—contains a compact statement of the topics of study and of the best sources of information.

Under the head of "The Criticism of the Canon" will be found a brief history of the development of New Testament criticism from the close of the fourth century to the present.

Under the head of "The Criticism of the Canon in Detail," and under each New Testament book, are exhibited the points of controversy raised by the book, the names and opinions of the leading disputants, and the present attitude of criticism.

The second division consists of a catalogue of the best helps to the critical exegesis of the text. Treatises on subjects incidental to the text are, for the most part, classified under their appropriate headings in the first division.

A mere list of commentaries and commentators furnishes no indication of the critical position or school which each represents. Professor Thayer, in his admirable lecture on "Books and their Use," wisely advises students to "read books written by men of opposite antecedents and position," and adds a wholesome caution as to the use of sectarian commentaries. A student will be assisted in carrying out this advice by knowing in advance the commentator's point of view; and such knowledge, moreover, furnishes a key to the commentator's exegesis which greatly facilitates the process of studying him, and which serves to put the student on his guard against false exegesis, whether in the interest of rationalism or of orthodoxy.

By following the name of any commentator, with the aid of the index, through the first division of the book, it will not be difficult to determine his critical latitude and longitude.

In the list of commentaries I have given only a selection out of a multitude, and have included in it those of every shade of opinion.

The complaint will probably be made that so many of the sources referred to are German. Only to such as make this complaint is it necessary to say that Germany furnishes the most and the best, and that no student can hope ever to master the science of New Testament criticism without the study of German authorities in their own language. In all theological seminaries a knowledge of German ought to be a condition of entrance.

MARVIN R. VINCENT.

UNION THEOLOGICAL SEMINARY.

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PART I

THE FIELD OF NEW TESTAMENT STUDY

THE FIELD OF NEW TESTAMENT STUDY

THE various topics of New Testament study form the subject of the science of NEW TESTAMENT INTRODUCTION, which is comprehensively treated in the following works:

H. J. HOLTZMANN: *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament.* 3d Edn., 1892.

Though representing the radical school of German criticism, the most thorough and comprehensive digest in any language of the critical history and literature of the New Testament.

B. WEISS: *Lehrbuch der Einleitung in das Neue Testament.* 1889. English Transl. by A. J. K. Davidson. Reprint by Funk & Wagnalls, New York. Excellent. More conservative than Holtzmann.

F. BLEEK: *Einleitung in das Neue Testament.* The 3d and 4th Edns. by W. Mangold, 1875, 1886, in accordance with a more radical criticism. Engl. Transl. of 2d Edn., 1869, in Clark's Theolog. Lib.

E. REUSS: *Geschichte der heiligen Schriften Neuen Testaments.* 6th Edn., 1887. Engl. Transl. of 5th Edn. Boston, 1884. Independent and reverent. Very useful as a bibliographical manual, though deficient in the later bibliography.

O. R. HERTWIG: *Die Einleitung in's Neue Testament in tabellarischer Uebersicht.* 4th Edn. by Weingarten, 1872. Classifies and tabulates opinions.

GEORGE SALMON: A Historical Introduction to the Study of the Books of the New Testament. London, 6th Edn., 1892. Conservative, interesting, and valuable.

F. GODET: Introduction au Nouveau Testament; Pt. I., Épitres de St. Paul. 1893. Learned and conservative.

In beginning the critical study of the New Testament, the student, already familiar with classical Greek, is at once impressed by the peculiar character of the Greek of the New Testament. His first question therefore relates to

I. THE LANGUAGE.

By what forces and through what stages did the Greek language acquire the form in which it appears in the New Testament? For the thorough prosecution of this inquiry he should be familiar with Hebrew, Aramaic, and Syriac. It involves the following lines of study:

(1) *The history of Alexander's conquests, and the consequent diffusion of the Greek language over the East.*

GEORGE GROTE: History of Greece. Chs. xci-xciv.

ARRIAN: Anabasis of Alexander. Good edn., by K. Abicht, 1871.

DROYSEN: Geschichte Alexanders des Grossen.

E. FREEMAN: Historical Essays. 2d Series.

WILLIAMS: Life of Alexander the Great.

CUNNINGHAM: Ancient Geography of India.

E. SCHÜRER: History of the Jewish People in the Time of Jesus Christ. 5 vols. Clark's For. Theol. Lib. Most valuable.

B. F. WESTCOTT: Introduction to the Study of the Gospels.

A. P. STANLEY: History of the Jewish Church. Vol. III.

G. B. WINER: Grammar of New Testament Greek. 8th Engl.

Edn. by Moulton. Pt. I., Sec. 2. Amer. Edn. by J. H. Thayer.

F. BLEEK: *Einleitung*, etc. Edn. Mangold.

(2) *The development of a Græco-Jewish literature.*

EMIL SCHÜRER: *History of the Jewish People*, etc. Divis. II., Vol. III., Sec. 33. Full ref. to literature.

O. F. FRITZSCHE: *Libri Apocryphi Veteris Testamenti Græce*. 1871.

JOSEPHUS: Best edns. HAVERCAMP, 1726; DINDORF, 1849; CARDWELL, *The Jewish War*, 1837; NIESE (latest crit.), 1887. English Transl. by WHISTON and TRAILL.

PHILO JUDÆUS: Edns. MANGEY, 1742; RICHTER, 1828.

Eng. Transl. by C. D. YONGE, 1854, in BOHN'S *Eccles. Lib.*

JAMES DRUMMOND: *Philo Judæus*. 1888.

HENRY WACE: *Commentary on the Apocrypha*; continuation of SPEAKER'S *Comm.* 1888.

O. ZÖCKLER: *Die Apokryphen des Alten Test.*, etc. 1891.

G. VOLKMAR: *Einleitung in die Apokr.* 1880, 1887.

W. J. DEANE: *Pseudepigrapha*. 1891.

H. EWALD: *History of Israel*. Vol. V.

E. REUSS: *History of the New Testament*. Vol. I., page 30, sq.

(3) *Contact and fusion of Greeks and Jews in Alexandria.*

B. F. WESTCOTT: *Art. Alexandria*, in SMITH'S *Dict. of the Bible*.

A. P. STANLEY: *Jewish Church*. Vol. III.

H. J. HOLTZMANN: *Judenthum und Christenthum in Zeitalter der apokryphischen und neutestamentlichen Literatur*.

Also under title, *Geschichte des Volkes Israel*, by WEBER and HOLTZMANN, 1867. From Alexander to Hadrian.

HITZIG: *Geschichte des Volkes Israel*. 1869. Later history from time of Alexander.

(4) *The history and influence of the Septuagint.*

- E. SCHÜRER : History of the Jewish People, etc. Divis. II., Vol. III., Sec. 33. Catalogue of texts and edns.
- E. HATCH : Essays in Biblical Greek. Oxford, 1889.
- O. F. FRITZSCHE : Art. Bibelübersetzungen, in HERZOG's Real-Encyk.
- SP. C. PAPAGEORGIOS : Ueber den Aristeasbrief. 1880.
- F. W. FARRAR : History of Interpretation, and Early Days of Christianity.
- FRANKEL : Vorstudien zu der Septuaginta. 1841.
- H. EWALD : History of Israel. Vol. V.
- ED. BÖHL : Forschungen nach einer Volkbibel zur Zeit Jesu, und deren Zusammenhang mit der Septuaginta-Uebersetzung. 1873.
- JAMES DRUMMOND : Philo Judæus.
- W. M. L. DE WETTE : Lehrbuch der hist.-krit. Einl. in die kanon. und apokr. Bücher des Alt. Test. 1869.
- On the later Greek translations of the Old Testament, notices in the Fathers may be studied. For details see :
- SCHÜRER : History of the Jewish People, etc. Divis. I., Vol. III., Sec. 33.
- See also :
- ANGER : De Onkelo Chaldaico ; Pt. I., De Akila. 1845.
- FIELD : Prolegomena to Origenis Hexaplorum quæ supersunt.
- FRITZSCHE : Art. Bibelübersetzungen, in HERZOG's Real-Encyk.
- BLEEK-WELLHAUSEN : Einleitung in das Alte Test.
- The fragments of Origen's Hexapla are collected in :
- FIELD : Origenis Hexaplorum quæ supersunt. 1875.
- See also :
- C. TAYLOR : Art. Hexapla, in SMITH and WACE's Dictionary of Christian Biography.
- The best edn. of the Septuagint is that of HENRY B. SWETE ; Vols. I. and II. issued. Cambridge, 1887, 1891.

Also :

TISCHENDORF : 6th Edn.; supplemented by E. NESTLE ; 2d Edn., 1887.

Lexicon.

J. F. SCHLEUSNER : 1820-21.

Concordances.

ABR. TROMMIUS : 1718. Scarce.

Handy Concordance to the Sept., with an appendix of words from Origen's Hexapla, and various readings. 1887.

HATCH and REDPATH : A Concordance to the Septuagint and other Greek Versions of the Old Testament, including the Apocryphal Books. 1892. Best, but only one part issued.

(5) *The Characteristics of Hellenistic Greek.*

N. T. Grammars of WINER and BUTTMANN.

E. HATCH : Essays in Biblical Greek.

B. F. WESTCOTT : Art. Language of the New Testament, annotated by EZRA ABBOT, in HACKETT and ABBOT'S SMITH'S Dictionary of the Bible.

W. H. SIMCOX : The Language of the New Testament. 1889.

G. VON ZEZSCHWITZ : Profanrätigkeit und biblischer Sprachgeist. 1859.

E. REUSS : Art. Hellenistisches Idiom, in HERZOG'S Real-Encyk.

ALEXANDER ROBERTS : Discussions on the Gospels. Lond., 1863, 2d Edn.

(6) *The Aramaic dialect, and its influence on later Greek.*

FR. DELITZSCH : Ueber die palästinische Volks-Sprache, in Daheim, No. 27, 1874.

G. B. WINER : Grammar of N. T. Greek.

H. F. PFANNKUCHE : The Prevalence of the Aramæan Language

- in Palestine in the Age of Christ and the Apostles. Transl. by DR. E. ROBINSON in Biblical Repository. Andover, 1831.
- A. ROBERTS: That Christ spoke Greek. Expositor, 1st Series, Vols. VI., VII. Rejoinder by W. SANDAY, Expositor, 1st Series, Vol. VII.
- E. SCHÜRER: History of the Jewish People, etc. Divis. II., Vol. I., Sec. 22.
- E. REUSS: History of the New Testament. Vol. I.

(7) *The discussion between the Hebraists and Purists in the 17th and 18th cents., as to the classical purity of the language of the New Testament. Accounts of the controversy and literature may be found in:*

- BLEEK: Introduction to the New Testament, Clark's Transl.
- WINER: Grammar of N. T. Greek. Pt. I., Sec. 1.
- REUSS: History of the N. T. Vol. I.
- Helps for examining the Greek of the New Testament are furnished by the old Greek Grammarians and Lexicographers, as:
- PHRYNICUS: Eclogæ nominum et verborum Atticorum. Ed. LOBECK, 1820.
- HESYCHIUS: Glossæ Sacræ, explaining obsolete expressions and provincialisms. Edns. ALBERTI and RUHNKEN, 1746-66; and MORITZ and SCHMIDT, 1857.
- CYRILLUS ALEXANDRINUS: Glossæ. Mostly in C. F. MATTHÆI, Glossaria Græca minora et alia anecdota Græca. 1775.
- PHOTIUS: Onomasticon. Edn. PORSON, 1823.
- ETYMOLOGICON MAGNUM. Edn. GAISFORD, 1848.
- SUIDAS: Lexicon. Edn. BERNHARDY, 1834-53; BEKKER, 1854.
- See BLEEK's Introduction. Sec. 31.

*Modern Critical Apparatus.***Grammars.**

G. B. WINER : Grammar of N. T. Greek. 9th English Edn. from the 6th German. Edn. MOULTON, 1877.

ALEX. BUTTMANN : Andover, 1873.

S. G. GREEN : Handbook to the Grammar of the Greek Testament. Revised Edn., 1886. Lond., Elementary.

W. H. SIMCOX : The Language of the New Testament. Lond., 1889. Exhibits differences between Classical and N. T. Greek. Useful, but needs revision and arrangement.

W. H. SIMCOX : The Writers of the New Testament. Lond. and New York. Illustrates the individual characteristics of the New Testament writers; affinities in vocabulary between the different writers; and gives specimens of Hellenic and Hellenistic Greek from various sources.

Lexicons.

J. H. THAYER : Greek-English Lexicon of the New Testament. Transl., revn., and enlargement of GRIMM'S WILKE'S *Clavis Novi Testamenti*. New York, 1889. Incomparably the best.

E. ROBINSON : New Testament Lexicon.

H. CREMER : *Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität*. 6th Edn., 1889. 3d English Edn., with supplement, from 4th Germ., 1886. Seventh German Edn. begun 1892. Very valuable.

Concordances.

C. H. BRUDER : *Ταμειὼν*, etc., sive *Concordantiæ*, etc. 4th Edn., with readings of TREGELLES, and WESTCOTT and HORT. Indispensable.

G. V. WIGRAM : The Englishman's Greek Concordance. 8th London Edn., 1883. Very useful. The American reprint of the 2d Edn., 1859, is not brought up to the later various readings.

Synonyms, Etymologies, Hebraisms.

R. C. TRENCH: *Synonyms of the New Testament*. 10th London Edn., 1888.

J. H. H. SCHMIDT: *Synonymik der Griechischen Sprache*. 1st Edn., 1876, '78, '79. The great work on Greek Synonyms. Though not prepared with reference to New Testament Greek, it is nevertheless of great value to the New Testament student.

M. R. VINCENT: *Word Studies in the New Testament*. 1886-90. 3d Edn. of Vol. I., 1890.

GEO. CURTIUS: *Principles of Greek Etymology*. 5th Edn. Transl. by WILKINS and ENGLAND.

PRELLWITZ: *Etymologisches Wörterbuch d. Griechischen Sprache*. 1892.

GUILLEMARD: *Hebraisms in the Greek Testament*.

W. ALDIS WRIGHT: *The Bible Word-Book*. 2d Edn., London, 1884.

The attention of the student must now be directed to

II. THE TEXT OF THE NEW TESTAMENT.

This will involve the study of

1. **Manuscripts.**
2. **Versions.**
3. **Patristic Quotations.**
4. **The History of the Printed Text.**

(1.) Manuscripts.

What are the written sources of the New Testament Text?

Consult :

C. TISCHENDORF: *Prolegomena to the 8th larger Edn. of the Greek Testament*, prepared by C. R. GREGORY and EZRA ABBOT, 1884. Contains : Pt. I., *History of the Text* ; Description of Uncial MSS. ; Bibliography. Pt. II., *Description of*

Cursive MSS. Pt. III. (not yet issued), Ancient Versions, Quotations, etc.

F. H. A. SCRIVENER : A Plain Introduction to the Criticism of the New Testament. 3d Edn. Cambridge and London, 1883.

S. P. TREGELLES : In HORNE'S Introduction to the Holy Scriptures. 10th and following Edns. Issued separately, 1856, and subsequently.

P. SCHAFF : Companion to the Greek Testament and English version. 4th Edn., 1891. Good summary of results.

B. B. WARFIELD : Introduction to the Textual Criticism of the New Testament. 1886. Elementary.

WESTCOTT and HORT : The New Testament in Greek. Pt. II.

H. J. HOLTZMANN : Outline in Einleitung, etc.

O. v. GEBHARDT : Revn. of TISCHENDORF'S Art. Bibeltext, in HERZOG'S Real-Encyk.

ABBÉ J. P. P. MARTIN : Introduction à la Critique textuelle du Nouveau Testament. Paris, 1883-86, 6 vols. Lithographed, with fac-similes.

(2.) Versions.

Latin, Syriac, Egyptian, Ethiopic, Gothic, Armenian. Good general descriptions in HOLTZMANN'S Einleitung, WEISS'S Introduction, SCHAFF'S Companion.

See also :

SCRIVENER'S Plain Introduction ; WESTCOTT and HORT'S Testament, Pt. II. ; O. F. FRITZSCHE, revd. by ARNOLD, Art. Bibelübersetzungen, in HERZOG'S Real-Encyk.

(a) Syriac Versions.

PESHITO. Edns. of LEE, British and Foreign Bible Society ; GREENFIELD, BAGSTER ; J. PERKINS, American Bible Society. 1874.

CURETONIAN SYRIAC. Discovered 1888. Ed. by CURETON, the discoverer. Transl. into Greek by J. R. CROWFOOT, London.

1870 ; and by F. BATHGEN, in *Evangelienfragmente*, Leipzig, 1885.

PHILOXENIAN SYRIAC, 508. Based upon PESHITO. Nearest representative a Jacobite MS. of the 9th cent., in Syrian Protestant College at Beirut, brought to light by Professor ISAAC H. HALL in 1876.

HARCLEAN SYRIAC. Revn. of the Philoxenian, by THOMAS OF HARKEL, 616. Only edn. JOSEPH WHITE, Oxford, 1778, 1803. Gospel of John by BERNSTEIN. Leipzig, 1853.

JERUSALEM SYRIAC. 5th Cent., Edn. of ERIZZO. Verona, 1861.

(b) *Old Latin and Jerome's Vulgate.*

OLD LATIN. Not found complete ; must be studied in quotations of the Latin Fathers.

Discussions, whether it originated in Africa or Italy, whether there were many versions before Jerome, or only one version with numerous revisions.

For restoration of the text of the Old Latin from the Fathers, see :

HERMANN RÖNSCH : *Das N. T. Tertullian's aus den Schriften des letzteren möglichst vollständig reconstruirt.* 1871.

For accounts and lists of fragmentary MSS. see :

HOLTZMANN : *Einleitung.*

E. C. MITCHELL : *Critical Handbook to the New Testament.* Andover, 1880. The part on Textual Criticism revd. by EZRA ABBOT.

P. SCHAFF : *Companion to the Greek Testament, etc.*

On the whole subject :

H. RÖNSCH : *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata.* 1875.

O. F. FRITZSCHE : *Art. Lateinische Bibelübersetzungen in HERZOG'S Real-Encyk.*

H. J. HOLTZMANN : *Einleitung.* K. II.

L. ZIEGLER: Die Lateinische Bibelübersetzungen. Edn. HERZOG. 1881.

B. F. WESTCOTT: Art. Vulgate. SMITH'S Dictionary of the Bible.

E. REUSS: History of the New Testament. Vol. II., Sec. 448, sqq.

(c) *Egyptian, Ethiopic, Armenian, Gothic Versions.* See H. J. HOLTZMANN: Einleitung. K. II.

E. REUSS: History of the New Testament. Vol. II., Sec. 430, sqq.

P. SCHAFF: Companion, etc.

J. ESBERG: Ulfilas, Gothorum Episcopus. 1700.

G. WAITZ: Ueber das Leben des Ulfilas und die Bekehrung der Gothen zum Christenthum. 1860.

W. L. KRAFFT: De fontibus Ulfilæ Arianismi, 1860, and Art. Ulfila in HERZOG'S Real-Encyk.

A. DILLMAN: Art. Aethiopische Bibelübersetzungen, in HERZOG'S Real-Encyk.

(3.) **Patristic Quotations.**

The testimony of the Latin and Syriac Fathers to the Greek text is through versions, and indirect. That of the Greek Fathers is direct.

General Patristic Collections.

A. GALLANDI: Bibliotheca Græca-Latina veterum Patrum. Venice, 1765-88. Containing 380 ecclesiastical writers in Greek and Latin, with valuable dissertations and notes.

ABBÉ MIGNE: Patrologiæ Cursus completus, etc. Paris, 1844-1866; 389 vols., reaching down to the 13th cent., with biographies, dissertations, etc. "The cheapest and most complete patristic library, but carelessly edited and often inaccurate. To be used with great caution." (DR. SCHAFF.)

Separate Collections.

PUSEY, KEBLE, and J. H. NEWMAN: A Library of the Fathers of the Holy Catholic Church, anterior to the division of the East and West. Eng. Transl., 1839, sqq.

ALEX. ROBERTS and JAS. DONALDSON: Ante-Nicene Christian Library. Translations of the Fathers down to 325. 24 vols.

P. SCHAFF: Select Library of the Nicene and Post-Nicene Fathers. 1st series, 14 vols.; 2d series, 6 vols. issued.

THE APOSTOLIC FATHERS: Critical Edns. by VON GEBHARDT, HARNACK, and ZAHN: Patrum apostolorum opera, 2d Edn., 1876-77 (Prot.). A. HILGENFELD: 2d Edn., 1876, sqq. (Prot.). C. J. HEFELE (Rom. Cath.): 5th Edn., by FUNK. 1878, 1881. J. B. LIGHTFOOT: Apostolic Fathers, 5 vols., 2d Edn., 1889, 1890. Pt. I., 2 vols., S. Clement of Rome. Pt. II., 3 vols., S. Ignatius, S. Polycarp. A monument of exhaustive research and accurate scholarship.

Patristic Biography, Bibliography, etc.

The great bibliographical thesaurus is J. A. FABRICIUS: Bibliotheca Græca, etc., 14 vols., 3d Edn., 1718-28. The 4th Edn., with additions, by G. C. HARLESS, 12 vols., 1790-1811, is incomplete. Embracing all the Greek writers to the beginning of the 18th cent. Also Bibliotheca Latina mediæ et infimæ ætatis, enlarged by MANSI, 1754, 3 vols.; and Bibliotheca Ecclesiastica, 1718, 1 vol., containing catalogues of ecclesiastical authors by JEROME, ISIDORE, and others.

Much more available and useful is W. SMITH and H. WACE: A Dictionary of Christian Biography, Literature, Sects, and Doctrines. 4 vols., 1877-87. Mostly by members of the Anglican Church. Very rich in patristic material.

F. W. FARRAR: Lives of the Fathers. 1889. Very scholarly and useful.

JAMES DONALDSON: A Critical History of Christian Literature

and Doctrine, from the Death of the Apostles to the Nicene Council. London, 1864-66. Unfinished. Also, The Apostolical Fathers, a critical account of their genuine writings and of their doctrines. 1874. Donaldson's works are valuable.

A. HILGENFELD: Die Apostolischen Väter. 1853.

WAGENMANN: Art. Patristik, in HERZOG's Real-Encyk.

E. S. FOULKES: Art. The Fathers, in SMITH and WACE.

McCLINTOCK and STRONG: Cyclopædia of Biblical, Theological, and Ecclesiastical Literature. See List of Patristic Writings in Art. Fathers of the Church.

Patristic Dictionaries.

J. C. SUICER: Thesaurus Ecclesiasticus e Patribus Græcis. 2d Edn., 1728, 1746.

C. D. DU CANGE: Glossarium ad Scriptores mediæ et infimæ Græcitatæ. 1688. Glossarium ad Scriptores mediæ et infimæ Latinitatis. HENSCHEL's Edn., 1840-50.

E. A. SOPHOCLES: Greek Lexicon of the Roman and Byzantine periods, from B.C. 146 to A.D. 1100, 1870. A later Edn.

G. HOFFMANNE: Geschichte des Kirchenlateins. 1879, sqq.

Patristic quotations will be followed up in:

CLEMENT OF ROME. Edns. of LIGHTFOOT; BRYENNIOUS, 1875, from the MS. discovered at Constantinople; HILGENFELD, 2d Edn., 1876; GEBHARDT and HARNACK, 2d Edn., 1876; FUNK, 1878. Dissertation by R. A. LIPSIUS: De Clem. Rom. Epistola ad Corinth. priore Disquisitio. 1856.

PAPIAS. Fragments collected in ROUTH: Reliquiæ Sacræ, Oxford, 1846, 2d Edn. GEBHARDT and HARNACK: Patres Apostolici (appendix); Eng. Transl. by ROBERTS and DONALDSON, in Ante-Nicene Christian Library.

See also:

W. WEIFFENBACH: Das Papiasfragment bei Eusebius, 1874; and,

- Das Papiasfragment über Markus und Matthäus, 1878. STEITZ, revd. by LEIMBACH : Art. Papias, in HERZOG's Real-Encyk. LEIMBACH : Das Papiasfragment, 1875. SCHLEIERMACHER, ZAHN, STEITZ : Arts. in Studien und Kritiken, 1832, 1866, 1868. LIGHTFOOT : Contemporary Review, 1867-75 ; and Essays on Supernatural Religion, London, 1889. B. F. WESTCOTT : Canon of the New Testament. H. J. HOLTZMANN : Papias und Johannes, in HILGENFELD's Zeitschrift für Wissenschaftliche Theologie, 1880.
- HERMAS : Greek Text by R. ANGER, 1856. TISCHENDORF, in DRESSEL's Patres Apostolici, 2d Edn., 1863. GEBHARDT and HARNACK : Patrum Apost. Opera, Pt. III., 1877, Greek and Latin. HILGENFELD : Hermæ Pastor Græce e codd. Sinaitico et Lipsiensi rest., etc., 1881 ; Eng. Transl. in Ante-Nicene Chn. Lib., Vol. I. C. TAYLOR : The Witness of Hermas to the Four Gospels, 1892. ZAHN : Der Hirt des Hermas, 1868. CHAS. HOOLE : The Shepherd of Hermas, translated into English, with Introduction and Notes, 1870. G. SALMON : Art. Hermas, in SMITH and WACE. UHLHORN : Art. Hermas, in HERZOG's Real-Encyk.
- BARNABAS : First Edn. of the Greek original ; TISCHENDORF, in Facsimile of the Sinaitic Codex, 1862. GEBHARDT, HARNACK, and ZAHN : Patrum Apost. Opera, 1876. A. HILGENFELD : Barnabæ Epistola, etc., 1877 ; best critical edn. Transl. by SAMUEL SHARPE : Epistle of Barnabas, from the Sinaitic MSS., Lond., 1880. ROBERTS and DONALDSON : Ante-Nicene Chn. Lib. See also W. CUNNINGHAM : The Epistle of St. Barnabas, 1876. Arts. of MILLIGAN, in SMITH and WACE, and HARNACK, in HERZOG.
- IGNATIUS : Edns. of the Epistles by W. CURETON : The Ancient Syriac Version of the Epistles of S. Ignacius to S. Polycarp, the Ephesians and the Romans, with Engl. transl. and notes, 1845 ; and Corpus Ignatianum, a complete collection of the

Ignatian Epistles, genuine, interpolated, and spurious, etc., 1849. TH. ZAHN: *Ignatii et Polycarpi Epistolæ, Martyria, Fragmenta*, 1876, 2d Part of *Patrum Apost. Op.*, edn.

GEBHARDT, HARNACK, and ZAHN.

J. B. LIGHTFOOT: *Apostolic Fathers*, Pt. II.

Edns. of the *Martyria*. ZAHN (see above), LIGHTFOOT: *Apostolic Fathers*, Pt. II., Vol. II., *Text and Dissertations*.

See also, for critical discussions, J. PEARSON: *Vindiciæ Ignatianæ*, Camb., 1672. Republished by E. CHURTON, in *Anglo-Cath. Library*, Oxf., 1852. R. ROTHE: *Anfänge der Christl. Kirche*, 1837. G. UHLHORN: *Art. Ignatius*, in *HERZOG's Real-Encyk.* TH. ZAHN: *Ignatius von Antiochen*, 1873. J. B. LIGHTFOOT: *Apostolic Fathers*, Pt. II., Vol. II.

POLYCARP: Edns. of the *Apostolic Fathers* cited above. SALMON: *Art. Polycarp*, in SMITH and WACE. DONALDSON: *The Apostolical Fathers*. UHLHORN: *Art. Polycarpus*, in *HERZOG's Real-Encyk.*

IRENÆUS: * *Adversus Hæreses*. Edns. ERASMUS, 1526; FEU-ARDENT, 1596; GRABE-MASSUET, 1710; STIEREN, 1853; W. HARVEY, 1857; MIGNE's *Patrologia*, Vol. VII., 1857; ROBERTS and RAMBAUT, in *Ante-Nicene Chn. Lib.*; JOHN KEBLE, ed. by PUSEY, in *Oxford Library of the Fathers*, 1872.

For critical discussions, see W. HARVEY (above): *Prolegomena*. ZAHN: *Art. Irenæus*, in *HERZOG's Real-Encyk.* R. A. LIPSIVS: *Art. Irenæus*, in SMITH and WACE. RITSCHL: *Entstehung der altkatholischen Kirche*, 2d edn., 1857. ZIEGLER: *Irenæus, der Bischof von Lyon*, 1871. J. B. LIGHTFOOT: *The Churches of Gaul*, *Contemporary Review*, Aug., 1876. H. L. MANSEL: *The Gnostic Heresies of the First and Second Centuries*, 1875.

See *Literature*, in ZAHN's *Art.* in *HERZOG*.

* For Justin Martyr, see *Apologists*.

TERTULLIAN: Edns. OEHLER, 1853; E. F. LEOPOLD, 1839; MIGNE, *Patrologia*; Ante-Nicene Chn. Lib.

Critical discussions. J. KAYE: *Eccles. Hist. of the Second and Third Centuries*, illustrated from the writings of Tertullian, Lond., 1845. C. HESSELBERG: *Tertullian's Lehre aus seinen Schriften entwickelt*, 1848. HERM. RÖNSCH: *Das Neue Testament Tertullian's*, 1871. A. HAUCK: *Tertullian's Leben und Schriften*, 1877. F. W. FARRAR: *Lives of the Fathers*.

CLEMENT OF ALEXANDRIA: Edns. POTTER, Oxford, 1715; Venice, 1757; MIGNE; W. DINDORF, Oxford, 1868; CLARK'S Ante-Nicene Chn. Lib.

Critical discussions: J. KAYE: *Some Account of the Writings and Opinions of Clement of Alexandria*, London, 1835. H. J. REINKENS: *De Clem. Alex. homine, Scriptore, philosopho, theologo*, 1851. B. F. WESTCOTT: *Art. Clement of Alexandria*, SMITH and WACE. JACOBI: *Art. Clemens, Titus Flavius*, in HERZOG'S *Real-Encyk.* DAEHNE: *Geschichtliche Darstellung d. jüd.-alex. Religionsphilosophie*, 1834. H. L. MANSEL: *Gnostic Heresies, etc.* F. W. FARRAR: *Lives of the Fathers*.

ORIGEN: Edns. DE LA RUE, 1733-59; reprinted in MIGNE. Erasmus and Rhenanus, 1536-1571. P. D. HUET: Rouen, 1668; Paris, 1679; Cologne, 1685. CLARK'S Ante-Nicene Chn. Lib.

Critical discussions. Notices by Eusebius and Jerome, in last vol. of DE LA RUE (see above). P. D. HUET: *Origeniana*, 1679, and in DE LA RUE. E. R. REDPENNING: *Origenes, eine Darstellung seines Lebens und seiner Lehre*, 1841, 1846. *Art. Origenes*, in SMITH'S *Dictionary of Greek and Roman Biography and Mythology*. MÜLLER: *Art. Origenes*, in HERZOG'S *Real-Encyk.* B. F. WESTCOTT: *Art. Origenes*, in SMITH and WACE.

HIPPOLYTUS: Edns. J. A. FABRICIUS, 1716-18. Ed. by GALLANDI, in *Biblioth. Patrum*, Venice, 1760. MIGNE, Vol. X. P. A. LAGARDE: *Hippolyti Romani quæ feruntur omnia Græce*, 1858. DUNCKER and SCHNEIDEWIN: *S. Hippolyti Refutationis omnium hæresium librorum decem quæ supersunt*, 1859.

Critical discussions, etc., since the discovery of the *Philosophumena* in 1842. BUNSEN: *Hippolytus and his Age*, 1852. BAUR, VOLKMAR, and RITSCHL, in *Theologische Jahrbücher*, 1853, 1854. GIESELER, in *Studien und Kritiken*, 1853. DÖLLINGER: *Hippolytus und Kallistus*, etc., 1853; Engl. Transl. by A. PLUMMER, 1876. CHR. WORDSWORTH: *St. Hippolytus and the Church of Rome in the Earlier Part of the Third Century*, 2d Edn., 1880. R. A. LIPSIUS: *Quellen der ältesten Ketzer Geschichte*, 1875. G. SALMON: *Art. Hippolytus*, in SMITH and WACE. JACOBI: *Art. Hippolytus*, in HERZOG's *Real-Encyk.*

For Gregory Thaumaturgus, Dionysius Alexandrinus, Methodius, see Arts. in SMITH and WACE, and HERZOG. FARRAR: *Lives of the Fathers*. SCHAFF's *History of the Christian Church*, Vol. II., pp. 796, 800, 809. For Julius Africanus, see SMITH and WACE and CRUTWELL, *Literary History of Early Christianity*.

CYPRIAN: Edns. W. HURTEL: *Sti. Cypriani Opera Omnia*, 1868-71. ERASMUS, 1520. JOHN FELL, 1682; Venice, 1758, in MIGNE. GERSDORF, in *Bibliotheca Patrum Latinorum*, Pts. II., III., 1838. Engl. Transl. Oxford Library of the Fathers. Ante-Nicene Chn. Lib.

Critical discussions, etc. J. PEARSON: *Annales Cypriani*, Oxford, 1682. H. DODWELL: *Dissertationes Cyprianicæ tres*, Oxford, 1684, and in Vol. V. of MIGNE. G. A. POOLE: *Life and Times of Cyprian*, Oxford, 1840. SCHAFF: *History of the Christian Church*, II., p. 842. HAGENBACH

and LEIMBACH: Art. Cyprian, in HERZOG. E. W. BENSON: Art. Cyprian, in SMITH and WACE. FARRAR: Lives of the Fathers.

For Novatian and Lactantius, see Arts. in HERZOG, and SMITH and WACE, and SCHAFF'S History of the Christian Church, II., p. 849.

EUSEBIUS: Edns. STEPHENS, Paris, 1544; BURTON, Oxford. 1838, 1845; SCHWEGLER, 1852; LÄMMER, 1862; HEINICHEN, 1868-70, especially good. Engl. Transl., C. F. CRUSÉ. London, 1842. Philadelphia, 1860. A. MCGIFFERT, in SCHAFF'S Nicene and Post-Nicene Fathers. Excellent.

Critical discussions, etc. J. B. LIGHTFOOT: Art. Eusebius. in SMITH and WACE. P. SCHAFF: History of the Christian Church, Vol. II. SEMISCH: Art. Eusebius, in HERZOG. DAEHNE. in ERSCH and GRUBER'S Allgemeine Encyclopädie. STEIN: Eusebius nach s. Leben, s. Schriften, und s. dogmatischen Charakter, 1859.

For Athanasius, Gregory Nazianzen, Gregory of Nyssa. Ephraem Syrus, Cyril of Jerusalem, Didymus of Alexandria, Theodore of Mopsuestia, Theodoret, see Arts. in HERZOG, and SMITH and WACE, and SCHAFF'S History of the Christian Church.

CHRYSOSTOM: Edns. complete: SAVILE. 1612; FRONTON LE DUC, completed by F. and C. MOREL, 1609, 1636; Benedictine of BERNARD DE MONTFAUCON, Paris, 1718, 1834, 1839 (best); MIGNE. Homilies, STEPHENS, 1529. Commentaries on New Testament, COMMELIN, 1591, 1602; F. FIELD, on Matt., Rom., Corinth., Eph., Oxford, 1838-39. Homilies and De Sacerdotio, Oxford Lib. of the Fathers. For numerous edns. of single works, see Art. Chrysostomus, in HERZOG.

Critical discussions, etc. NEANDER: Der heilige Chrysostomus, 3d Edn., 1848. Partly transl. by J. C. STAPLETON, London, 1838. W. R. W. STEPHENS: Life and Times of

Chrysostom, London, 2d Edn., 1880. E. VENABLES: Art. Chrysostom, John, in SMITH and WACE. GIBBON: Decline and Fall, Chap. XXXII. C. BURK: Art. Chrysostomus, in HERZOG.

Lives, by the ecclesiastical historians, SOZOMEN, SOCRATES, THEODORET. By TILLEMONT: *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*, XI. F. W. FARRAR: *Lives of the Fathers*.

JEROME: Edns. ERASMUS, 1516, 1520; 2d Edn., 1565; VICTORIUS, 1566-72; VALLARSI, 1734-42; 2d Edn., 1766-72; MIGNE, XXVII.-XXXIII. For list of writings, see SMITH and WACE, Art. Hieronymus. Lives by BARONIUS, DU PIN, TILLEMONT, J. W. BAUM. MONTALEMBERT: *Monks of the West*. ZÖCKLER: *Hieronymus, sein Leben und Wirken*, 1865. THIERRY: *St. Jérôme*, 1867. FARRAR: *Lives of the Fathers*. See also W. H. FREEMANTLE: Art. Hieronymus, in SMITH and WACE. HAGENBACH: Art. Hieronymus, in HERZOG, revd. by ZÖCKLER.

For Hilary of Poitiers, Lucifer of Cagliari, Ambrose, Pelagius, see Arts. in SMITH and WACE, and HERZOG, and SCHAFF's *History of the Christian Church*.

AUGUSTINE: Edns. ERASMUS, 1529; Venice, 1522. BENEDICTINE, Paris, 1679-1700; reprinted in MIGNE (best). GAUME, Paris, 1836-39. ANTONELLI, Venice, 1858-60; reprint of BENEDICTINE.

Most important works transl. in the Augustinian Library, ed. by MARCUS DODS, Edin., 1872-76. *Confessions* and many *Sermons and Homilies*, in Oxford Library of the Fathers. *Sermon on the Mount*, with an essay on Augustine's merits as an interpreter of Holy Scripture, by R. C. TRENCH; 3d Edn., 1869. *Biographies*. POSSIDIUS (contemporary), in MIGNE, XXXII. TILLEMONT: *Mémoires eccl.*, Vol. XIII. NEANDER: *History of the Church*. BINDEMANN: *Der heilige*

Augustinus, 1844-45. CUNNINGHAM: Hulsean Lectures for 1886. FARRAR: *Lives of the Fathers*. See also AUGUST DORNER: *Art. Augustinus*, in HERZOG. E. de PRESSENSÉ: *Art. Augustinus*, in SMITH and WACE, with a very full catalogue of literature.

4. The History of the Printed Text.

The first printed, but not the first published, edn. of the New Testament was the Complutensian Polyglot, completed January 10, 1514, at Alcalá (Complutum), in Spain. See accounts in S. P. TREGELLES: *Account of the Printed Text of the Greek New Testament*; and FRED'K H. SCRIVENER: *A Plain Introduction to the Criticism of the New Testament*, 3d Edn.

ERASMUS: First published edn. of the Greek New Testament, in 1516, at Basle, whence issued also four successive edns: 2d, in 1519; 3d, in 1522; 4th, in 1527; 5th, in 1535.

ROBERT STEPHENS: Two edns. in 1546, 1549, Paris. 3d, Folio Edn., containing the first collection of various readings, Paris, 1550. This was the basis of the Elzevir of 1633, with which originated the phrase "*Textus Receptus*." Edn. 4th, Geneva, 1551, with two Latin versions, the Vulgate and that of ERASMUS, and the first in which the text was divided into verses.

THE ELZEVIR EDITIONS, from the name of the printers at Leyden, were small, convenient edns., the first of which appeared in 1624. Edr. unknown.

THEODORE BEZA: Five edns., 1565, 1567, 1582, 1589, 1598, Geneva.

BRIAN WALTON: Polyglot, Lond., 1657, contained Vulgate, Peshito, Ethiopic, and Arabic versions; each Oriental version with a collateral Latin transl. The first book in England published by subscription.

- CURCELLÆUS: 1858, Amsterdam. Valueless. A number of conjectural readings.
- JOHN FELL, Bishop of Oxford: Edn. in 1675, with various readings, and citations from Memphitic and Gothic versions. Oxford.
- JOHN MILL: Edn. in 1707, Oxford, with various readings. Pointed out 30,000 variations. Edn. 2d, 1710, Rotterdam. Attacked by WHITBY, 1710, *Examen variantium lectionum Johannis Millii*, S. T. P., etc.
- RICHARD BENTLEY: Issued proposals for printing a new edn. of the Greek Testament, 1720. Never carried out. Attacked by CONYERS MIDDLETON. For BENTLEY'S work on the New Testament, see TREGELLES' Printed Text, SCRIVENER'S Plain Introduction, and MONK'S Life of BENTLEY.
- EDWARD WELLS: Greek Testament with English transl., notes, and paraphrase. Oxford, in parts, 1709-1719. First attempt at a critical text in English.
- DANIEL MACE: Greek Testament with English transl. Lond., 1729. Arbitrary changes. Attacked by LEONARD TWELLS, 1732.
- JOHN ALBERT BENDEL: First and only Edn., 1734, Tübingen. Propounded the doctrine of families of manuscripts. Classified MSS. as African and Asiatic. Divided into paragraphs, and paid much attention to punctuation.
- JOHN JACOB WETSTEIN: First and only Edn., 1751-52, with various readings, extensive prolegomena, and commentary, with illustrations of language and sentiment from classical and Rabbinical authors. Most methodical account, up to that time, of MSS., versions, and Fathers by whose aid the N. T. text can be revised. Undervalued the ancient MSS., applying to them all the theory of Latinized Greek texts. Service to N. T. criticism confined mostly to accumulation of materials.
- JOHN JACOB GRIESBACH: Beginning of really critical texts.

First Edn., 1775. Classified original texts as Western, Alexandrian, and Constantinopolitan. First use of the term "recension." Edn. 2d., Vol. I., 1796; Vol. II., 1806. The basis of edns. by SCHOTT, KNAPP, TITTMANN, HAHN. His critical principles assailed by :

CHRISTIAN FRIED. MATTHAEI: New Testament in Greek and Latin, Riga, 1782-88, 12 vols. Edn. 2d, 1803-1807. Rejected all systems of recension or classification.

BIRCH, ADLER, and MOLDENHAUER's collations appeared in the edn. of the four gospels by AND. BIRCH, Copenhagen, 1788. First publication of the readings of the Vatican MS.

F. C. ALTER: Edn. of the New Testament, Vienna, 1786-87. Collation of Vienna MSS.

JOHN LEONHARD HUG: A new system. Held that the text in the early periods was left without revision, and its condition represented by Codex Bezae (D., 6th Cent. Gospels and Acts, Cambridge Univ.). This text, which he called *κοινή ἑκδοσις*, was revised by ORIGEN in Palestine, HESYCHIUS in Egypt, and LUCIAN in Antioch. To these recensions he ascribed the MSS. which have come down to us. *Einleitung in die Schriften des Neuen Testaments*, 1808. Last Edn., 1847. Eng. transl., 1827. American transl., 1836.

J. M. A. SCHOLZ: First crit. edn., 2 vols. Leipzig, 1830-36. Reverted to BENDEL's classification of MSS. into two families. True text in the Asiatic or Byzantine, but afterward reversed his judgment in favor of the Alexandrian. Examined many new MSS. later than 10th cent. Increased rather than sifted the apparatus. His text reprinted with Eng. version and variants from GRIESBACH and older editors by BAGSTER, London (no date). Also in BAGSTER's English Hexapla, 1844, 1860.

CARL LACHMANN: First Edn., 1831. The first to break away entirely from the Textus Receptus. Impossible to discover

the original text. The task of criticism to restore the relatively oldest text which can be discovered by the aid of extant documents, viz., that of the 4th cent., not as a final text, but as a basis for further restoration. For this purpose only a small number of MSS. necessary. Only two types of text—Oriental and Occidental. His text based on the oldest Greek MSS., comparing the citations of ORIGEN, the readings of the Old Latin as found in unrevised MSS., and the citations of the Latin Fathers. Larger edn., Berlin, 1842; 2d vol., 1850, with Latin version of JEROME. "The first Greek text since the invention of printing edited wholly on ancient authority, irrespective of modern traditions." (TREGELLES.) Much attention to punctuation.

CONSTANTINE TISCHENDORF: Four edns., 1841-42, in which his critical principles were not yet developed. Second Leipzig Edn., 1849. Agreed with LACHMANN in combining the evidence of Greek MSS. with that of versions and Fathers. Under the term, "most ancient of Greek MSS.," he includes documents from the fourth to about the ninth cent., giving greater authority to the older. Classifies documents in two pairs: Alexandrian and Latin, Asiatic and Byzantine. Between 1841 and 1873 published twenty-four edns. of the Greek Testament. Travelled extensively in Europe and Asia in search of documents. Discovered the Sinaitic Codex (8, 4th cent.) in 1859. See TISCHENDORF: Wann wurden unsere Evangelien verfasst? Eng. transl., Lond., Religious Tract Society, 2d Edn., 1867. EZRA ABBOT: Art. on TISCHENDORF, Unitarian Review, March, 1875. C. R. GREGORY: Art. in Bibliotheca Sacra, January, 1876.

Examined the Vatican MS. (B., 4th cent.) 1866. Based his text on a larger range of authorities than LACHMANN. Rests on the older uncials, with a preference for 8. Eighth larger Edn., 1872, differs in over 3,000 places from the sev-

- enth, 1859, in which he inclined toward the *Textus Receptus*. His *Prolegomena* were prepared after his death by C. R. GREGORY and EZRA ABBOT. See BERTHEAU: *Art. TISCHENDORF*, in HERZOG's *Real-Encyk.*; SCHAFF's *Companion*, p. 257, sqq.; HOLTZMANN's *Einleitung*, Kap. III., p. 65 (3d Edn.).
- SAMUEL PRIDEAUX TREGELLES: *Account of the Printed Text of the Greek New Testament*, 1854. Introduction to the *Textual Criticism of the New Testament*, in the 4th vol. of Horne's *Introduction*, 10th Edn., issued separately. Followed LACHMANN. Ignored the *Textus Receptus* and the great mass of cursives. Based his text on the oldest uncials, the versions down to the 7th cent., and the early Fathers, including Eusebius. Classifies MSS. as Alexandrian, Byzantine, and, in certain special cases, Western. The Greek New Testament, edited from Ancient Authorities, with the Latin version of JEROME from the *Codex Amiatinus*, was published, Lond., in parts, from 1857-79. Needs correction and supplementing from the readings of the Sinaitic, and the critical Roman edn. of B. His *Prolegomena*, with additions and amendments, were compiled and edited by HORT and STREANE, 1879. See HOLTZMANN's *Einleitung*, 3d Edn., Kap. III., p. 67; SCHAFF's *Companion*, p. 262, sqq.; BERTHEAU's *Art. TREGELLES*, in HERZOG's *Real-Encyk.*
- HENRY ALFORD: *Greek Testament*, 1849. 6th Edn., Vols. I., II.; 5th Edn., Vol. III.; 4th Edn., Vol. IV. Critically revised text with digest of various readings. In 5th Edn., text and digest largely rewritten, mainly on the basis of TREGELLES and TISCHENDORF. In 6th Edn., the readings of the Sinaitic Codex are incorporated.
- F. H. A. SCRIVENER: *The New Testament in the Original Greek*, according to the Text followed in the Authorized Version, together with the variations adopted in the Revised Version. Cambridge and New York, 1877-87.

E. PALMER: *The Greek Testament, with the readings adopted by the Revisers of the Authorized Version.* Oxford, 1881.

Neither SCRIVENER's nor PALMER's edn. claims to be an independent critical recension of the text, but they are valuable as exhibiting the relations between the texts followed by the Authorized Version of 1611 and by the Revised Version of 1881.

BROOKE FOSS WESTCOTT and FENTON J. A. HORT: *The New Testament in the Original Greek*, 2 vols. Lond. and New York, 1881. Vol. I., American Revised Edn., 1886.

Aim to reproduce, as nearly as possible, the autograph text. Rest exclusively on documentary evidence, without regard to printed edns. Do not add materially to the critical apparatus, and do not supersede TISCHENDORF and TREGELLES. They mark an advance in the science of criticism, especially in tracing the transcriptional history of the text and in the development and application of the genealogical method inaugurated by BENDEL and GRIESBACH.

See HOLTZMANN's *Einleitung*, 3d Edn., Kap. III., p. 67, sqq.; SCHAFF's *Companion*, p. 268, sqq.; B. WARFIELD's *Essay on the genealogical method*, in SCHAFF's *Companion*, p. 208, sqq.; WESTCOTT and HORT's *Greek Testament*, Vol. II., in which the editors expound at length their own principles and methods.

On the whole subject of the printed text see:

S. P. TREGELLES: *An Account of the Printed Text of the Greek New Testament.* London, 1854. Comes down to TISCHENDORF's Edn. of 1849, and gives a full account of his own collations and critical studies.

F. H. A. SCRIVENER: *A Plain Introduction to the Criticism of the New Testament.* Camb. and Lond., 3d Edn., 1883. A new Edn. in preparation. See also *Notes on SCRIVENER's Plain Introduction*, etc., chiefly from memm. of EZRA ABBOT.

Boston, 1885. SCRIVENER represents the conservative school of textual criticism. See his *Six Lectures on the Text of the New Testament*, 1875.

At the time of his death he was gradually moving toward the modern critics in the abandonment of the *Textus Receptus* for the older uncials. See SCHAFF's *Companion*, p. 283, and HOLTZMANN's *Einleitung*, Kap. III., p. 67.

P. SCHAFF: *Companion to the Greek Testament and English Version*. A very useful digest.

H. J. HOLTZMANN: *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament*, 3d Edn., 1892. The history of textual criticism brought down to the latest point, with summary discussion of the entire literature. Very valuable. A brief summary is also given in the Appendix to B. WEISS's *Manual of Introduction to the New Testament*. New York.

C. TISCHENDORF: *Prolegomena to the 8th large Edn.* by C. R. GREGORY. A. RUEGG: *Die neutestamentliche Text-Kritik seit LACHMANN*. Zurich, 1892. TISCHENDORF: *Art. Bibeltext des N. T.*, revd. by VON GEBHARDT, in HERZOG's *Real-Encyk.*

For the most complete catalogue of printed New Testaments, see REUSS's list, revd. and supplemented by ISAAC HALL, in SCHAFF's *Companion*.

Best modern critical edns. of the Greek Testament.

TISCHENDORF: *Editio octava critica major*, 2 vols., and Pts. I. and II. of Vol. III. A small edition of the text, with a selection of readings, 1878, and O. v. GEBHARDT's edn., with variants of TREGELLES and WESTCOTT and HORT. 5th Edn., 1891.

WESTCOTT and HORT: *The New Testament in the Original Greek*. American edn., with an introduction by P. SCHAFF. New York, 1881.

E. PALMER: *The Greek Testament, with the readings adopted by the Revisers of the Authorized Version*. Oxford, 1881.

Very large and handsome typography. An edn. in smaller type, with a wide margin for notes.

F. H. A. SCRIVENER: *Novum Testamentum, Textus Stephanici*. With various readings of BEZA, the ELZEVIR, LACHMANN, TISCHENDORF, TREGELLES, WESTCOTT and HORT, and the Revisers. Cambridge and London, 1887. Puts the new readings at the foot of the page, and the displaced readings of the text in heavier type. Very convenient.

W. SANDAY: LLOYD's edn. of MILL's text, with parallel references, Eusebian canons, etc., and three appendices (published separately), containing variants of WESTCOTT and HORT, and a selection of important readings with authorities, together with readings from Oriental versions—Memphitic, Armenian, and Ethiopic. Oxford, 1889.

R. F. WEYMOUTH: *The Resultant Greek Testament*. Readings of STEPHENS (1550), LACHMANN, TREGELLES, LIGHTFOOT, and (for the Pauline Epistles), ELLICOTT. Also, of ALFORD and WEISS for Matthew, the Bale Edn., WESTCOTT and HORT, and Revisers. London, 1886. New edn., 1892.

With the *History of the Printed Text* is connected the *History of Modern Translations*—Dutch, English, French, German, etc. The student may consult:

E. REUSS: *History of the New Testament*. Book IV., Sec. 421–500.

O. F. FRITZSCHE: Art. *Deutsche Bibelübersetzungen*, in HERZOG's *Real-Encyk.*

C. SCHOELL: Art. *Englische Bibelübersetzung*, in HERZOG's *Real-Encyk.*

Art. *Version, Authorized*, in SMITH's *Dictionary of the Bible*. (HACKETT and ABBOT's edn.)

JOHN EADIE: *History of the English Bible*. 2 vols., London, 1876.

B. F. WESTCOTT: *A General View of the History of the English Bible*. 2d Edn., London, 1872.

W. F. MOULTON : The History of the English Bible, 1878.

J. I. MOMBERT : A Handbook of the English Version of the Bible. New York, 1883.

On the Revision of 1881 :

P. SCHAFF : Companion to the Greek Testament, etc., with a catalogue of the literature called forth by the Revision.

J. W. BURGON : The Revision Revised. London, 1883. A savage attack.

LIGHTFOOT, ELLICOTT, TRENCH : Three learned and valuable essays on the necessity of a revision of the Authorized Version. Collected, and with an introduction by P. SCHAFF. New York, 1873.

F. FIELD : Otium Norvicense, Pars tertia. Notes on select passages of the Greek Testament, chiefly with reference to recent English versions. Oxford, 1881. Learned, interesting, and valuable.

ABBOT, RIDDLE, DWIGHT, THAYER, KENDRICK, CROSBY : The New Revision and its Study. A collection of essays by members of the American New Testament Revision Committee. Philadelphia, 1881.

ELLICOTT and PALMER : The Revisers and the Greek Text of the New Testament. By two members of the English New Testament Revision Committee.

From the Language and Text the student now passes to the study of

III. THE HISTORY OF THE NEW TESTAMENT CANON.

Strictly speaking, the history of the Canon is the history of the process by which the collection of writings known as the New Testament acquired official and general recognition as Holy Scripture. Such recognition was not accorded by the church at large until nearly the close of the fourth century ; and other writ-

ings, such as the Pastor of Hermas, the Gospel according to the Hebrews, and the Acts of Paul, were in some quarters accepted and read as Scripture in the churches. Certain New Testament books were accepted as canonical in some sections of the church, and rejected or suspected in others. Thus, at the end of the second century, the four gospels were generally received, while the Epistle to the Hebrews was acknowledged by the church of Alexandria, and rejected by the churches of Asia Minor and Africa. In the Asiatic churches of the third century there are no traces of the Epistles of James and Jude, and 2d Peter is uncertain, while in the Latin churches there are no traces of James and 2d Peter. The history of the Canon is to be traced, therefore, in the writings of individual teachers and Fathers, as Irenæus, Clement of Alexandria, Tertullian, Origen, Jerome, and others; in catalogues, as those of Eusebius, Athanasius, Cyril of Jerusalem, Epiphanius, Amphilochius of Iconium, Gregory Nazianzen, Chrysostom; and in the decrees of church councils, as Laodicea (363), the third council of Carthage (397), and the new synod of Carthage (419). The question of the existence and growth of an official Canon may be conveniently studied, according to the method of B. F. WESTCOTT (*The Canon of the New Testament*), in three periods: 1. From 70 to 170, the Age of the Apostolic Fathers. 2. From 170 to 303, from the time of Hegesippus to the Persecution of Diocletian. 3. From 303 to 397, from the Persecution of Diocletian to the Third Council of Carthage.

In tracing the evidence of the recognition of the different New Testament books, we encounter the parallel questions of their origin and authenticity. The history of the Canon is therefore, in its largest sense, the history of the New Testament books.

Certain preliminary and collateral questions also arise as to the persons and dates of certain of the authors to whom we refer for

evidence, and as to the genuineness and authenticity of their writings. Such are: *

1. The Identification of Clement of Rome.

J. B. LIGHTFOOT: *Apostolic Fathers*, Pt. I., Vol. I.

B. F. WESTCOTT: *Canon of the New Testament*.

2. The Fictitious Writings bearing the Name of Clement, viz.:

The 2d Epist. to the Corinthians; The Clementine Recognitions and Homilies; The Epistles to Virgins; The Apostolic Constitutions and Canons; the letters forming the basis of the Isidorian Decretals; also the canonical writings attributed to Clement, The Epistle to the Hebrews, and the Acts of the Apostles. LIGHTFOOT: *Apost. Fath.*, Pt. I., Vol. I.

SALMON: *Introduction to the New Test., and Arts. Clemens Romanus and Clementine Literature*, in SMITH and WACE.

E. HATCH: *The Influence of Greek Ideas and Usages upon the Chn. Church*. Hibbert Lectures, 1888, 4th Edn., 1892.

SCHAFF: *History of the Chn. Church*, Vol. II., and *Teaching of the Twelve Apostles*.

DRESSEL: Discoverer of the missing portion of the Homilies in 1837, *Clementis Romani Homiliæ Viginti*, 1853.

HILGENFELD: *Untersuchungen über die Evangelien Justin's, der Clementinischen Homilien und Marcions*, 1850; also, *Die Clementinischen Recognitionen und Homilien*, 1848.

3. The Authenticity of the Ignatian Epistles.

LIGHTFOOT: *Apost. Fath.*, Pt. II., Vol. I.

ZAHN: *Ignatius und Polycarp*.

4. The Authenticity of Polycarp's Epistle to the Philippians, and the Date of Polycarp's Martyrdom.

LIGHTFOOT: *Apost. Fath.*, Pt. II., Vol. I., and *Contemporary Review*, May, 1875.

* The few references to authorities will, in each case, direct the student to the entire literature.

ZAHN: Ignatius und Polykarp.

SALMON: Art. Polycarp, in SMITH and WACE.

WADDINGTON: Vie du Rhéteur Ælius Aristide, in Mémoires de l'Institut, Inscriptions et Belles Lettres, XXVI., 1867.

5. Papias.

His date, and words concerning the composition of Matthew and Mark. His use of John's Gospel, and the silence of Eusebius on that point. Whether entitled to be called an Apostolic Father.

See under Synoptic Problem, and Patristic Quotations, Papias.

LIGHTFOOT: Apost. Fath., Pt. I., Vol. I.; Pt. II., Vol. I.; and Essays on Supernatural Religion.

WESTCOTT: Canon of the New Testament.

6. Hermas.

Whether entitled to be called an Apostolic Father. Date of the Pastor, and identification of the writer. Resemblances and relations of the Pastor to the Epistles of Clement and Barnabas, and to the Didache. Gospel quotations in the Pastor.

LIGHTFOOT: Apost. Fath., Pt. I., Vols. I., II.; Pt. II., Vol. I.

SCHAFF: Teaching of the Twelve Apostles.

SALMON: Art. Teaching of the Twelve Apostles, in SMITH and WACE.

C. TAYLOR: The Witness of Hermas to the Four Gospels.

See under Patristic Quotations, Hermas.

7. Barnabas.

Title to be called an Apostolic Father. Relations and resemblances of the Epistle to the Didache, Clement and Hermas. Date, authenticity, and canonicity of the Epistle. Its testimony to the canonicity of Matthew's Gospel.

LIGHTFOOT : *Apost. Fath.*, Pt. I., Vols. I., II.

SCHAFF : *Teaching of the Twelve Apostles*.

SALMON : *Art. Teaching of the Twelve Apostles*, in SMITH and WACE.

MILLIGAN : *Art. Epistle of Barnabas*, in SMITH and WACE.

8. *The Didache*.

Date, relations to the Apostolic Constitutions, Hermas and Barnabas.

The literature in SCHAFF's *Teaching of the Twelve Apostles*.

SALMON : *Art. Teaching of the Twelve Apostles*, in SMITH and WACE.

Traces and testimonies to the New Testament writings, in the Fathers, from Irenæus and Tertullian to Augustine. See under *Patristic Quotations* throughout.

Evidence of the Apologists.

1. *Quadratus*.

Reff. in EUSEBIUS : *Hist. Eccl.*, IV., 3. JEROME : *De Viris Illustribus*, 19, Ep. 70.

WESTCOTT : *Canon of the New Testament*.

2. *Aristides*.

EUSEBIUS : *Hist. Eccl.* IV., 3. JEROME : *De Vir. Ill.*, 20, Ep. 83.

J. RENDEL HARRIS and J. A. ROBINSON : *The Apology of Aristides*, in *Texts and Studies*, Vol. I., No. 1, 1893.

3. *Letter to Diognetus*.

E. B. BIRKS : *Art. Epistle to Diognetus*, in SMITH and WACE.

B. GILDERSLEEVE : *Harper's Series of Greek and Latin Christian Writers*, Vol. V.

C. T. CRUTWELL : *A Literary History of Early Christianity*, 1893.

4. Justin Martyr.*

Date. Use of the Gospels, especially John's. Dates of writings. Authenticity of the *Oratio ad Græcos*. Is it the *Λόγος πρὸς Ἑλλήνας* mentioned by Eusebius? Of the *Λόγος παραινετικὸς πρὸς Ἑλλήνας*? Is it the same with the *Ἑλεγχος* mentioned by Eusebius? Of the fragment *περὶ Ἀναστασίως*, and the book *περὶ Μοναρχίας*. Is his Logos-doctrine based on Philo or John? His relation to Tatian.

Editions.

MIGNE, VOL. VI.: OTTO, 3d Edn., 1876-81.

B. L. GILDERSLEEVE: *Apologies of Justin Martyr*. Harper's Series of Greek and Latin Christian Writers, Vol. V.

English Translations.

Oxford Library of the Fathers: Clark's Ante-Nicene Chn. Library.

Critical Discussions, etc.

SEMISCH: Justin der Märtyrer, 1840-42, Eng. Transl. by RYLAND, Edin. Also, *Die apostolische Denkwürdigkeiten Justins*, 1848.

CREDNER: *Beiträge zur Einleitung in die biblischen Schriften*, 1832, 1838; and *Geschichte des N. T. Canon*, Edn. VOLKMAR, 1860.

ENGELHARDT: *Das Christenthum Justins des Märtyrers*, etc., 1878, and Art. Justin, in HERZOG's Real-Encyk.

STÄHELIN: Justin der Märtyrer und sein neuester Beurtheiler (Review of Engelhardt), 1880.

HOLLAND: Art. Justinus Martyr St., in SMITH and WACE.

OTTO: *Zur Charakteristik des heiligen Justinus*, 1852.

EZRA ABBOT: *The Authorship of the Fourth Gospel*, 1880.

A very thorough vindication of Justin's use of the four gospels.

* Justin not appearing under Patristic Quotations, the literature is given more fully.

- B. F. WESTCOTT : Canon of the New Testament. Very full on Justin.
- J. DONALDSON : History of Ante-Nicene Chn. Literature, Vol. II., 1866.
- G. VOLKMAR : Ueber Justin den Märtyrer und sein Verhältniss zu unsern Evangelien, 1853.
- C. WEIZSÄCKER : Die Theologie des Märtyrers Justinus, in Jahrbücher für Deutsche Theologie, Vol. XII., 1867.
- A. HILGENFELD : Kritische Untersuchungen über die Evangelien Justins, etc., 1850.
- ZAHN : Gesch. des N. T. Kanon.
- HARNACK : Die Werke des Justin, in Texte und Untersuchungen, 1882.
- BOUSSET : Die Evangeliencitate Justin's des Märtyrers in ihrem Werth für die Evangelienkritik, 1891.

5. Dionysius of Corinth.

- SCHAFF : History of the Chn. Church, Vol. II., p. 745.
- SALMON : Art. Dionysius of Corinth, in SMITH and WACE.
- CRUTWELL : Literary History of Early Christianity.

6. Melito of Sardis.

- SALMON : Art. Melito, in SMITH and WACE.
- WESTCOTT : Canon of the N. T.
- CARL THOMAS : Melito von Sardes, eine Kirchengeschichtliche Studie, 1893.

7. Theophilus of Antioch.

- ZAHN : Geschichte d. N. T. Kanon, Th. 2, 3.
- HARNACK : Texte und Untersuchungen, Bd. I., Heft 1, 2.
- E. VENABLES : Art. Theophilus of Antioch, in SMITH and WACE.

8. Hegesippus.

- WESTCOTT : Canon of the N. T.
- SCHAFF : History of the Chn. Church, Vol. II., p. 742.
- MILLIGAN : Art. Hegesippus, in SMITH and WACE.

WEIZSÄCKER : Art. Hegesippos, in HERZOG's Real-Encyk.
Evidence in extra-canonical and heretical works.

1. The Muratorian Canon.

The earliest known attempt to make an enumeration of the N. T. writings recognized by the church. Date. Whether originally in Latin or Greek ; in verse or prose.

SALMON : Art. Muratorian Fragment, in SMITH and WACE.

LIGHTFOOT : Apost. Fath., Pt. I., Vol. II. ; and The Academy,
Sept. 21, 1889.

WESTCOTT : Canon of the N. T.

HILGENFELD : In Zeitschrift für wissenschaftliche Theologie,
1881.

HESSE : Das Muratorische Fragment, 1873.

2. The Didache, or Teaching of the Twelve Apostles.

A Church Manual, or Directory of Apostolic Worship, Teaching, and Discipline. The oldest of its kind, belonging probably to the period of the Apostolic Fathers.

Edns. GEBHARDT and HARNACK : Texte und Untersuchungen,
II., 1884.

P. SCHAFF : The Teaching of the Twelve Apostles. New York,
2d Edn., 1886.

HITCHCOCK and BROWN : New York, enlarged Edn., 1885.

See :

KRAWUTZCKY : Theol. Quartalschrift, 1882, 1884.

LIGHTFOOT : Expositor, January, 1885.

ZAHN : Geschichte des N. T. Kanons, Pt. III., 1884.

C. TAYLOR : The Teaching of the Twelve Apostles, with Illustrations from the Talmud, 1885 ; and Art. in Expositor, 3d Series, 1886.

G. SALMON : Art. Teaching of the Twelve Apostles, in SMITH and WACE.

3. The Heretical Teachers.

See generally :

JACOBI : Art. Gnosis, in HERZOG's Real-Encyk.

RITSCHL : Die Entstehung der alt-katholischen Kirche, 1857.

MILMAN : History of Christianity, Edn. of 1867.

HILGENFELD : Novum Testamentum extra canonem receptum, 1866 ; and Die Ketzergeschichte des Urchristenthums, 1884.

HARNACK : Zur Quellen-Kritik der Geschichte des Gnosticismus.

H. L. MANSEL : The Gnostic Heresies of the First and Second Centuries, ed. by J. B. LIGHTFOOT. London, 1875.

R. A. LIPSIUS : Die Quellen der ältesten Ketzergeschichte, 1875.

SCHAFF : History of the Christian Church, Vol. II., p. 442, sqq.

J. B. LIGHTFOOT : The Colossian Heresy. Excursus in Commentary on Colossians and Philemon.

(a) *Simon Magus.*

The ἀπόφασις μεγάλη. Simon in the Clementine Recognitions. In Justin Martyr's Apology.

SALMON : Arts. Simon Magus and Clementine Literature, in SMITH and WACE.

WESTCOTT : Canon of the N. T.

(b) *Cerinthus.*

John's relations to :

SCHAFF : History of the Christian Church, Vol. II., p. 465.

J. FULLER : Art. Cerinthus, in SMITH and WACE.

CRUTWELL : Literary History of Early Christianity.

See general literature.

(c) *The Ebionites.*

Their Hebrew Gospel. Authors of the Pseudo-Clementines. Rejectors of Paul. BAUR's theory founded on the Clementine Recognitions, that the whole church was originally Ebionite, and Paul a heresiarch. (See BAUR literature.) The Acts of Peter. The Elkesaites. The Testaments of the Twelve Patriarchs.

HILGENFELD : *Novum Testamentum extra canonem receptum*.

UHLHORN : Arts. Clementinen and Elkesaiten, in HERZOG's Real-Encyk.

SALMON : Art. Elkesai, Elkesaites, in SMITH and WACE.

SCHAFF : History of the Christian Church, Vol. II., p. 430, sqq.

SCHURER : History of the Jewish People, etc., Divis. II., Vol. III., p. 114.

See general literature.

(d) *Basilides*.

SCHAFF : History of the Christian Church, Vol. II., p. 466, sqq.

UHLHORN : Das Basilidianische System, 1855.

HORT : Art. Basilides, in SMITH and WACE.

HILGENFELD : In Zeitschrift für wissenschaftliche Theologie, 1878.

MANSEL : Gnostic Heresies.

WESTCOTT : Canon of the N. T.

See general literature, and under Hippolytus.

(e) *Valentinus*.

SCHAFF : History of the Christian Church, Vol. II., p. 472, sqq.

HEINRICI : Die valentinianische Gnosis und die Heilige Schrift, 1871.

R. A. LIPSIVS : Art. Valentinus, in SMITH and WACE.

See general literature.

(f) *Hippolytus*.

Through him comes a large share of our knowledge of Basilides and Valentinus. Question whether Basilides is more truthfully represented by Agrippa Castor, Irenæus, and Epiphanius, or by Hippolytus and Clement of Alexandria.

See under Patristic Quotations, Hippolytus.

The Philosophumena of Hippolytus discovered 1842.

On which see

JACOBI : Basilidis philosophi Gnostici sententias ex Hippolyto libro κατὰ πασῶν αἵρεσέων nuper reperto illustravit, 1852. Also

in *Methodist Quarterly Review*, Oct., 1851. Also in *Deutsche Zeitschrift für christliche Wissenschaft und christliche Leben*, 1851, Nos. 25, 26; 1853, Nos. 24, 25. See also his Art. *Hippolytus*, in HERZOG's *Real-Encyk.*, and Art. in *Zeitschrift für Kirchengeschichte*, 1876-77.

J. DRUMMOND: Is Basilides quoted in the *Philosophumena*? *Journal of Biblical Literature*. Boston, Vol. XI., Pt. II., 1892.

See general literature, and the literature in SCHAFF's *Church History*. Vol. II., p. 757.

(g) *Heracleon* (the first commentator on the Gospel of John).

SCHAFF: *History of the Christian Church*, II., 479.

WESTCOTT: *Canon of the N. T.*

SALMON: Art. *Heracleon*, in SMITH and WACE.

See general literature.

(h) *Marcion*.

HARNACK: *Dogmengeschichte*.

JUSTIN: 1st *Apology*, C. 26, 58.

TERTULLIAN: *Adversus Marcionem*, Libri V.

SALMON: Art. *Marcion*, in SMITH and WACE.

HILGENFELD: *Cerdon und Marcion*, in *Zeitschrift für wissenschaftliche Theologie*, 1881.

On Marcion's Canon, and the relation of his mutilated Gospel of Luke to the genuine Gospel, see:

VOLKMAR: *Das Evangelium Marcion's*; *Text und Kritik*, 1852.

RITSCHL: *Theologische Jahrbücher*, X. Retracting his opinion of the priority of Marcion's Gospel.

W. SANDAY: *The Gospels in the Second Cent.*, 1876.

WESTCOTT: *Canon of the N. T.*

(i) *Minucius Felix*.

The *Octavius*. Arts. in HERZOG and SMITH and WACE.

CRUTWELL: *Literary History of Early Christianity*. Gives an analysis of the *Octavius*.

(j) Tatian.

Was he Syrian or Greek? Original language of the Diatessaron. Had Eusebius seen it? Testimonies of Aphraates, the Doctrine of Addai, Theodoret, Origen. Date. How nearly is the Arabic Diatessaron related to the old Syriac? Armenian version of the commentary of Ephraem Syrus on the Diatessaron, discovered in Venice, and published 1876. The Arabic MS. of the Diatessaron in the Vatican library, and a second Arabic MS. from Egypt, jointly edited by CIASCA, 1888. LIGHTFOOT: *Essays on Supernatural Religion*, p. 272, sqq.

ZAHN: *Geschichte d. N. T. Kanon*, Theil 1.

P. A. CIASCA: *Tatiani Evangeliorum Harmoniae Arabice*. Rome, 1888.

HARNACK: *Tatian's Diatessaron im Muratorischen Fragment*, in *Zeitschrift für Luther. Theologie*, 1874. Also, *Tatian's Diatessaron bei Eph. Syrus*, in *Zeitschrift für Kirchengeschichte*, IV., 1880. Also, *Texte und Untersuchungen*, Bd. I., Heft 1, 1888.

J. R. HARRIS: *The Diatessaron of Tatian*.

HENRY WACE: In *Expositor*, 1881, Vol. I. Discusses the relation of the Diatessaron to the Harmony of Victor of Capua.

GEO. PHILLIPS: *The Doctrine of Addai*, 1876.

W. WRIGHT: *The Homilies of Aphraates*. London, 1869.

HEMPHILL: *The Diatessaron of Tatian*.

(k) The Montanists.

Bearing of Montanism on the Canon in its denial of the completeness of Christian doctrine as preached by the Apostles, and its theory of special revelations supplementary to Scripture. Among the forces which led to closer definition of the Canon and formation of lists. Conflict of its views of the Paraclete with John's Gospel. Indirectly fostered opposition to John's Gospel and its ascription to Cerinthus. Theory that that Gospel was directed against Montanism (BAUR).

SCHAFF: History of the Chn. Church, II., 415, sqq. Also, Literature on Tertullian, II., 818.

G. N. BONWETSCH: Die Geschichte des Montanismus, 1888 (best).

W. MOLLER: Art. Montanismus, in HERZOG's Real-Encyk.

F. W. FARRAR: Lives of the Fathers.

HOLTZMANN: Einleitung, p. 118, 3d Edn.

SALMON: Art. Montanus, in SMITH and WACE.

TERTULLIAN: Writings after 201 A.D.

RITSCHL: Entstehung der altkatholischen Kirche, 2d Edn., 1857.

4. The Apocryphal Gospels, Acts, Epistles, and Revelations, attempting to substitute Spurious for Genuine Sources.

HOFMANN: Arts. Apokryphen des Neuen Testaments, in HERZOG's Real-Encyk.; and Apocrypha of the New Testament, in SCHAFF-HERZOG Encyc.

TISCHENDORF: The whole literature collected; Acta Apostolorum Apocrypha, 1851; Evangelia Apocrypha, 1853: 2d Edn., 1876.

J. C. THILO: Codex Apocryphus N. T.; only Vol. I. published, 1832.

Eng. Transl. by B. H. COWPER, Lond., 1867; and WALKER, in Ante-Nicene Chn. Library; re-edited, with full bibliography, by M. B. RIDDLE, in Vol. VIII. of Ante-Nic. Chn. Lib., published by Christian Literature Co., New York.

R. A. LIPSIIUS: Acta Apostol. Apocrypha. 4 vols., 1883-90.

See also his Arts. Acts of the Apostles (apocryphal), and Gospels (apocryphal), in SMITH and WACE. All valuable.

HOFMANN: Das Leben Jesu nach den Apokryphen im Zusammenhange aus den Quellen erzählt und wissenschaftlich untersucht, 1851.

ZAHN: Geschichte des neutest. Kanons, II., ii.

HOLTZMANN: Einleitung, 3d Edn., p. 485, sqq.

On the Acta of Paul and Thekla, and Acta of Carpos and Agathonike, see

W. M. RAMSAY : The Church in the Roman Empire, 1893.

The Gospel according to the Hebrews differs from the other Apocryphal Gospels. It is the only one which has pretensions to be an independent Gospel, and which claims to be set on a level with the canonical Gospels as accepted by the church, and containing an authentic account of Christ's life and teaching. Remains only in fragments, which have been collected by

B. F. WESTCOTT : Introduction to the Study of the Gospels, Appendix D.

E. B. NICHOLSON : The Gospel according to the Hebrews. Lond., 1879.

HILGENFELD : *Novum Testamentum extra canonem receptum*, 1884.

See also SALMON : Introduction to the New Testament, Ch. X.

HOFMANN : Art. Apokryphen des N. T., in HERZOG's Real-Encyk.

See further under Synoptic Problem.

On the recently discovered Gospel of Peter, see

U. BOURIANT : *Editio Princeps. Mémoires publiés par les membres de la mission archéologique française au Caire*, T. IX., fasc. 1. Paris, 1892.

A. HARNACK : *Bruchstücke des Evangeliums und der Apokalypse des Petrus*. Zuerst in den Sitzungsberichten der königlich Preussischen Academie der Wissenschaften zu Berlin, 1892. Erweitert in den Texten und Untersuchungen zur Geschichte der altchristlichen Literatur. Bd. IX., Heft 2, 1893; 2d Edn., improved and enlarged, 1893.

J. A. ROBINSON and M. R. JAMES : The Gospel according to Peter and the Revelation of Peter. Two lectures, with the Greek Texts. 2d Edn., London, 1892.

ADOLPHE LODS : *Evangelii secundum Petrum et Petri Apocalypseos quæ supersunt ad fidem codicis in Ægypto nuper inventi*. Latin version and critical dissertation. Paris, 1892.

VON FUNK: Fragmente des Evangeliums und der Apokalypse des Petrus. Theolog. Quartalschrift, Jahrg. 75, 1893.

ADOLPHE LODS: L'Évangile et l'Apocalypse de Pierre publiés pour la première fois d'après les photographies du manuscrit de Gizeh, avec un appendice sur les rectifications à apporter au texte grec du livre d'Hénoch. Paris, 1893.

Reproduction en héliogravure du manuscrit d'Hénoch et des écrits attribués à S. Pierre, avec introduction de Mr. A. LODS. Mémoires publiés par les membres de la mission archéologique française au Caire. T. IX., fasc. 3, 1893.

HENRY B. SWETE (Ed.): The Apocryphal Gospel of Peter. Greek Text, revised, with corrections from the MS. London, 1893.

THEO. ZAHN: Das Evangelium des Petrus. Das kürzlich gefundene Fragment seines Textes aufs neue herausgegeben, übersetzt und untersucht. Sonderabdruck aus der Neuen kirchlichen Zeitschrift, Jahrg. 1893, Heft 2, 3.

A. HILGENFELD: Das Petrus-Evangelium über Leiden und Auferstehung Jesu. Zeitschr. für wissenschaftliche Theologie, Jahrg. 26, 1893.

W. C. VON MANEN: Het Evangelie van Petrus. Text en Vertaling. Leyden, 1893.

O. VON GEBHARDT: Das Evangelium und die Apokalypse des Petrus. Die neuentdeckten Bruchstücke nach einer Photographie der Handschrift zu Gizeh in Lichtdruck herausgegeben. 1893.

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- J. O. F. MURRAY: Evangelium secundum Petrum. Expositor, 4th Series, No. XXXVII., Jan., 1893.
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- W. HALLER: Ein Fragment des Evangeliums Petri. *Kirchlicher Anzeiger für Württemberg*, Jahrg. 1, No. 17, 1893. With translation.
- E. NESTLE: Luke XXIV., 4; Acts I., 10, und das Petrus-evangelium. *Evangel. Kirchenblatt für Württemberg*, No. 4, 1893.
- H. VON SODEN: Das Petrus-evangelium und die kanonischen Evangelien. *Zeitsch. für Theologie und Kirche*, Jahrg. 3, 1893.
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- F. P. BADHAM: Additions to the Gospel of Peter. *Athenæum*, May 13, 1893.
- On the apocryphal traditions of the Lord's words and works, see
- B. F. WESTCOTT: Introduction to the Study of the Gospels, Appendix C.
- A. RESCH: *Agrapha*, in GEBHARDT and HARNACK's *Texte und Untersuchungen*, 1889.
- See also SCHAFF: *History of the Chn. Church*, I., 162, sqq., where a number of collections are indicated.
- The correspondence between Christ and Abgarus of Edessa is given by Eusebius, *Eccl. Hist.*, I., 13, and in the *Acta Thaddaei*. See

R. A. LIPSIIUS: Die edessenische Abgar-Sage kritisch untersucht, 1880.

The correspondence between Paul and Seneca:

F. W. FARRAR: Seekers after God. London, 1869.

LIGHTFOOT: The Epistle to the Philippians. Excursus on Paul and Seneca.

On the use of the Apocryphal writings in the early church, see WESTCOTT: Canon of the N. T., Appendix B.

HOLTZMANN: Einleitung, 3d Edn., p. 145, sqq.

General treatises on the History of the New Testament Canon: TH. ZAHN: Geschichte des neutestamentlichen Kanons. 2 vols., issued 1888-92.

B. F. WESTCOTT: A General Survey of the History of the Canon of the New Testament, 6th Edn., 1889.

C. A. CREDNER: Geschichte des neutestamentlichen Kanon, Ed. VOLKMAR, 1860.

H. J. HOLTZMANN: Lehrbuch der historisch-kritischen Einleitung in das Neue Testament, 3d Edn., 1892.

B. WEISS: Lehrbuch der Einleitung in das Neue Testament, 1889. English Transl., 1889; American reprint, Manual of Introduction to the New Testament, 2 vols.

E. REUSS: Histoire du Canon des Saintes Écritures dans Église Chrétienne, 2d Edn., 1863. Transl. by DAVID HUNTER, 1884.

Also, History of the New Testament. Transl. by E. L. HOUGHTON.

A. H. CHARTERIS: The New Testament Scriptures: their Claims. History, and Authority. Croall Lectures, 1882. Also Canon-icity, an English translation and enlargement of KIRCHHOFFER's Quellensammlung.

The later history of the Canon, from the Council of Trent and in the Reformation period, may be followed in

C. A. BRIGGS: Biblical Study.

WESTCOTT : Canon of the N. T. Very briefly.

HOLTZMANN : Einleitung, Kap. VI., Die protestantische Kritik des Kanons.

E. REUSS : History of the Canon of the Holy Scriptures in the Christian Church. Transl. by HUNTER.

Though defined by church councils, the authority and genuineness of the Canon have been vigorously challenged and disputed since the Reformation period.

IV. THE CRITICISM OF THE CANON.

The period from the close of the 4th century down to the Reformation era was marked by the absence of critical investigation and the acceptance of the positions of Jerome and Augustine. The standard authority on New Testament Introduction was the *Institutiones* of MAGNUS AURELIUS CASSIODORUS; to which may be added some notes, commentaries, etc., by ALCUIN, BRITO, and NICHOLAS DE LYRA.

In the 16th and first half of the 17th centuries, New Testament Introduction is still based upon tradition, and occupied with establishing the inspiration and authenticity of all Scripture, and in collecting vast masses of patristic lumber. So, among Roman Catholics: SANTES PAGNINUS, *Isagoge*, 1536; SIXTUS OF SIENA'S *Bibliotheca Sancta*, 1566; the Jesuits SALMERON and SERARIUS, 1597-1612. Among Protestants: ANDREAS RIVETUS, 1627; MICHAEL WALTHER, 1636; JOHN HENRY HEIDEGGER, 1681. HEIDEGGER with TURRETIN drew the *Formula Consensus Ecclesiarum Helveticarum*, adopted at Zürich in 1675, and which declared that the vowel-points and accents of the Hebrew Bible were divinely inspired. (See SCHAFF'S *Credentials of Christendom*, Vol. III.; FARRAR, *History of Interpretation*, pp. 374, 388.) Some stirrings of a more independent judgment were felt in Socinian and Arminian circles, as

GROTIUS, *Annotationes* in N. T., and in LUTHER's handling of certain Scriptures without regard to tradition.

A more scientific and radical treatment, in which discussions on inspiration began to be superseded by discussions as to the genuineness and authenticity of individual N. T. writings, commenced among Roman Catholics in RICHARD SIMON, of Paris, in his *Histoire Critique* of the N. T. text, versions, and commentators, 1689-93. He was the first to deal with the N. T. as a literary product. A freer movement in textual history is marked by JOHN MILL, BENTLEY, BENDEL, and WETSTEIN. (See *History of the Printed Text*.) On the line of historical inquiry struck out by SIMON, followed JOHN D. MICHAELIS, of Göttingen, *Einleitung*, 1750-88, "the history of whose work may serve as that of critical science and public opinion regarding it during forty years" (REUSS).

A radical revolution in the principles of N. T. study was inaugurated by JOHN SOLOMON SEMLER, of Halle, *Abhandlung von freier Untersuchung des Kanon*, 1771-75, opposing the prevailing opinion of the homogeneity and equal inspiration of the whole Bible, and making moral profitableness the test of inspiration and canonicity.

We thus enter upon a third period, distinguished by a freer examination of the Canon and of individual books, an extreme reaction from tradition into fanciful hypotheses, the abandonment of the current conception of inspiration, and the separation of the questions of origin and canonicity.

To this period belong :

JOHANN ERNST CHN. SCHMIDT, of Giessen: *Einleitung*, 1804-18. The first to attack the authenticity of the two Epistles to Timothy.

GOTTFRIED EICHHORN, of Göttingen: *Einleitung*, 1804-27. Cuts loose from all tradition. Theory of the Protevangelium (see Synoptic Problem).

LEONARD BERTHOLDT, of Erlangen: *Einleitung*, 1812-19.

HEINRICH AUG. SCHOTT, of Jena: *Isagoge*, 1830.

FRED. DAN. ERNST SCHLEIERMACHER, of Berlin: *Ueber die Schriften des Lukas*, 1817. The third Gospel a mosaic of previous narratives. *Ueber die Zeugnisse des Papias von unseren beiden ersten Evangelien*, 1832 (see Synoptic Problem). *Ueber den sogenannten ersten Brief des Paulus an Timotheus*, 1807; the First Epistle to Timothy a compilation from 2d Tim. and Titus. Threw suspicion on Ephesians and the Catholic Eps., except 1st Peter and 1st John. Denied the apostolicity of Acts.

WILHELM M. L. DE WETTE, of Berlin (colleague of SCHLEIERMACHER): *Einleitung*, 1826; *Handbuch zum N. T.*, 1848. Marks a reaction from the wholesale rejection of tradition, without entirely escaping the hypothetical tendency. Uncertain and vacillating in his conclusions. Doubts 1st Peter and James. Rejects 2d Peter and the Pastorals.

KARL AUG. CREDNER, of Halle: *Einleitung*, 1836 (unfinished). His criticism opposed by GUERICKE, OLSHAUSEN, and NEANDER.

The hypothetical tendency opposed by J. LEON. HUG, Rom. Cath., of Freiburg: *Einleitung*, 1808; and ANDREW B. FEILMOSER, of Innsbruck and Tübingen, Rom. Cath.: *Einleitung*, 1810-30.

To this period belongs the inauguration of the Johannean Controversy, by GOTTLIEB BRETSCHNEIDER, of Gotha: *Probabilia*, etc., 1820. Johannine discourses largely imaginary. Neither John nor any companion of Christ the author. Author probably an Alexandrian Christian. Doctrine of the author, Gnostic. Bretschneider afterward retracted these views. "The advocate who, to-day, wants a brief from which to plead against the Johannine authorship of the Fourth Gospel, will find his case stated nowhere so well as here" (WATKINS, Bampton Lectures, 1890).

Answered by THOLUCK, 1827; GUERICKE, 1828; HASE, 1829; SCHOTT and FEILMOSER, 1830; HAUFF, 1831: but the reaction represented principally by SCHLEIERMACHER, *Einleitung*, 1845, and his school, especially GOTTFRIED LÜCKE, of Bonn and Göttingen, *Commentary*, 1820-40. So DE WETTE and CREDNER.

A notable revolution now takes place in the period of Historic Criticism, inaugurated on two divergent lines by JOHANN A. W. NEANDER, of Berlin, and FERDINAND CHN. BAUR, of Tübingen. NEANDER was born 1789, died 1850. BAUR was born 1792, died 1860. NEANDER's principal writings lie between 1826 and 1845; BAUR's between 1844 and 1853. Both represent a real advance in N. T. criticism. Up to this time criticism had been almost exclusively literary. The N. T. Canon was now to be studied in connection with the historical investigation of primitive Christianity.

From this common starting-point the two schools developed a radical divergence, growing out of their opposite attitudes toward the supernatural. NEANDER starts with the conception of God in history, and its corollary of supernatural and miraculous revelation. Christian history is therefore a movement divinely inaugurated, and supernaturally developed.

BAUR, a disciple of HEGEL, regards Christian history as a purely natural evolution, to be explained without supernatural intervention, on the basis of HEGEL's principle, that all truth is the mediation between two opposites, evolved through three successive stages, viz.: *thesis*, or the dogmatic stage; *antithesis*, or the stage of opposition and contradiction; *synthesis*, or the stage of mediation and reconciliation. In Christian history there is, first, the thesis, Jewish, dogmatic, primitive Christianity; an antithesis develops between this, represented by Peter, and Gentile Christianity represented by Paul; the synthesis is apparent in later tendencies toward the reconciliation and fusion of Jewish and Pauline Christianity.

Acts is rejected as spurious, together with all the Pauline Epistles, except Romans, 1st and 2d Corinthians, and Galatians. The Apocalypse is a genuine product of the first century, representing Jewish Christianity, and filled with veiled attacks upon Paul. The other N. T. writings are later productions of the second century. The Gospels and minor Epistles represent different party *tendencies*, some Jewish, some Gentile, and some, as the Fourth Gospel and Acts, conciliatory. BAUR's principal works are, *Paulus der Apostel Jesu Christi*, 1845, Eng. Transl., 1873-75; *Kritische Untersuchungen über die kanonischen Evangelien*, 1847; *Das Christenthum und die christliche Kirche in den drei ersten Jahrhunderten*, 1853, Eng. Transl., 1878-79. For his numerous other writings, and fuller descriptions of his critical views, see the Introductions of SALMON, WEISS, and HOLTZMANN.

Closely connected with the literary activity of BAUR is DAVID FRIEDRICH STRAUSS, of Tübingen, born 1808, died 1874. His *Leben Jesu* appeared in 1835-36; 4th Edn., 1840. Fundamental principle; nothing which is supernatural can be historical. Jesus had a real existence, but was exalted by the superstition and credulity of his friends and disciples into an embodiment of the popular myth of the Jewish Messiah. The whole gospel narrative in its supernatural and miraculous features was a poetic fiction. The *Leben Jesu* contained no critique of the gospels, but assumed their spuriousness. This defect was pointed out by BAUR, and was supplied in the new form of the work, *Das Leben Jesu für das deutsche Volk bearbeitet*, 1864, with practically the same conclusions.

See the Introductions, and

G. P. FISHER : *Essays on the Supernatural Origin of Christianity*, 3d Edn., 1870.

B. WEISS : *Leben Jesu*, 3d Edn., 1889. Eng. Transl. of 1st Edn., 1884.

W. H. MILL : *Mythical Interpretation of the Gospels*.

C. ULLMANN : Historisch oder mythisch.

A. S. FARRAR : Critical History of Free Thought.

WOLDEMAR SCHMIDT : Art. Strauss, Dav. Fried., in HERZOG's Real-Encyk.

HENRY B. SMITH : The New Faith of Strauss, in Faith and Philosophy. New York, 1876.

A number of distinct lines of inquiry—critical, doctrinal, historical, and psychological—were opened or reopened by BAUR, each of which was prosecuted by one or more of his pupils or followers. The principal critical questions were: The origin of the Synoptic Gospels; the genuineness and authenticity of the Johannean and Pauline writings; and the relations of certain heretical and other writings to the N. T. history and literature. Historical questions turned largely on the relations and comparative influence of Gentile and Jewish Christianity in the development of the church. The student will find these traced in HOLTZMANN's and WEISS's Introductions.

Among BAUR's principal disciples were :

EDWARD ZELLER, of Berlin; ALBERT SCHWEGLER, of Tübingen; ALBRECHT RITSCHL, of Göttingen, who subsequently broke with the BAUR school; GUSTAV VOLKMAR, of Zürich, who outdid BAUR in the extreme character of his positions, and whose work was largely in Apocryphal and Apocalyptic Literature; C. PLANCK; C. R. KOESTLIN.

In Holland the results of the Tübingen criticism were adopted by J. H. SCHOLTEN, of Leyden; in France by ERNEST RÉNAN, with exaggerations, in his *Histoire des Origines du Christianisme*, 1863-82; in England by SAMUEL DAVIDSON, *Introduction to the Study of the New Testament*, 2d Edn., 1882.

Opposing criticism :

See HOLTZMANN's *Einleitung*, 3d Edn., p. 169-179.

NEANDER's earlier writings were not the outcome of the BAUR controversy, and are related to it mainly through the indepen-

dent development of the opposite positions. His *Allgemeine Geschichte der christlichen Religion* appeared in 1826, and successive vols. to 1845; Eng. Transl. by TORREY, 12th Edn., N. Y., 1882. The *Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel* appeared in 1832; 5th Edn., 1862. Eng. Transl. by RYLAND, 1842; revd. by E. ROBINSON, N. Y., 1865. The 4th Edn., and the last revised by himself, was, in the notes, directed against the Tübingen criticism. His *Leben Jesu*, 1837 (Eng. Transl. by MCCLINTOCK and BLUMENTHAL, N. Y., 1848), was called out by STRAUSS.

HEINRICH W. J. THIERSCH, of Marburg, Augsburg, Basel, 1845-79; C. WIESELER, of Kiel and Stettin: *Chronologie*, 1848; J. H. A. EBRARD, of Erlangen, 1850, revd. and completed OLSHAUSEN'S N. T. Commentary, with J. T. A. WIESINGER; G. V. LECHLER, of Leipzig, 1851. The school of SCHLEIERMACHER: FRIEDRICH BLEEK, of Bonn; DE WETTE; HEINRICH EWALD, of Göttingen, one of the foremost opponents of the Tübingen school. Adheres essentially to the critical standpoint of SCHLEIERMACHER, with occasional lapses into the hypothetical tendencies of EICHHORN. Strongest in handling the Gospels. Superficial on the Johannean and Pauline writings. Merits as a N. T. critic not equal to those in O. T. criticism. HEINRICH A. W. MEYER, of Hannover, in the successive edns. of his *Kritisch-exegetischen Kommentar*, with GOTTLIEB LÜNEMANN, of Göttingen, JOHN ED. HUTHER, of Wittenförden bei Schwerin, and FRIEDRICH DÜSTERDIECK. MEYER denies the apostolicity of the First Gospel, and the authenticity of the Pastorals. EDWARD REUSS, of Strassburg: *His Geschichte der Heiligen Schrift-ten Neuen Testaments*, 6th Edn., 1887, Eng. Transl. by HOUGHTON, was the first attempt to present the collected material of the science of N. T. Introduction in an organic form as a history of the New Testament books. Allied at many points to the Tübingen school, but reverent. Opposes BAUR'S tendency-

theory. Originally held that all the N. T. writings except 2d Peter were composed in the 1st cent.; but changed this opinion with reference to John's Gospel, 1st Tim. and Tit., 1st Pet., Jas., and Jude. KARL VON HASE, 1829-76. His death in 1890 deprived Germany of a venerable and learned historian. The author of the first *Life of Christ*. In his *Geschichte Jesu*, 1876, he holds that the Fourth Gospel is not the immediate work of John, but feels that his opinion may change again. Maintains the unreasonableness of all attempts to account for the origin of the Christian church without recognizing the personality of its founder.

For the Johannine controversy during this period, see under Gospel of John.

The critical work of the period from the immediate school of BAUR to the present, still centres in Germany (see HOLTZMANN'S *Einleitung*, 3d Edn., pp. 179-188), though comparatively small but able schools have arisen in Great Britain and America. Some of the more radical positions of the BAUR school have been abandoned, notably the tendency-theory; but in certain aspects the influence of BAUR is still very strongly felt, and shapes a large mass of New Testament criticism. The impulse given by BAUR to the study of the historical environment of the New Testament was salutary, and will never be lost.

Among the principal questions are still: (a) The origin, date, and authenticity of certain of the New Testament writings, notably the Fourth Gospel, the Epistle to the Hebrews, the Pastoral Epistles, and the 2d Epistle of Peter. (See under each of these in the following section.)

(b) The evolution of the Christian church, and the nature, succession, and proportion of the elements which entered into its earlier development. The literature of this discussion is voluminous, including the names of HAUSRATH, WEIZSÄCKER (the successor of BAUR at Tübingen), MANGOLD, SCHÜRER, HILGENFELD,

PFLEIDERER, LECHLER, HARNACK, and others; but the subject belongs rather to the department of Church History. (See HOLTZMANN, *Einleitung*, pp. 179-182, 187-188; and SCHAFF, *History of the Christian Church*, Vol. I., p. 205, sqq.)

(c) The origin and relations of the Synoptic Gospels. (See under Synoptic Problem.)

(d) The chronology of the Acts and the Epistles of Paul.

(e) The settlement of the New Testament text. (See under History of the Printed Text.)

The criticism of the Canon in detail.

1. The Synoptic Gospels.

The principal critical questions concerning the Synoptic Gospels are related to the Synoptic Problem, or the determination of the order of composition and mutual relations of the first three gospels.

The following theories may be said to have been abandoned :

(a) *Interdependence of the Synoptic Gospels.*

Held by the earlier critics, as GROTIUS, MILL, WETSTEIN, BENDEL, GRIESBACH.

(b) *The Protevangelium.* Theory of a lost Syro-Chaldaic gospel composed by the Apostles about 35 A. D., translated into Greek, worked over and enriched, and furnishing the source of the extant Gospels. Held by EICHORN, ZIEGLER, KUINÖL, BERTHOLDT, and by Bishop MARSH in England.

(c). Theory of Diegesen, or aggregates of floating narrative, primitive memoranda, collected, and enlarged by oral additions : SCHLEIERMACHER, EWALD, RÉNAN.

The theory of oral tradition (GIESELER, CREDNER, LANGE, EBRARD, THIERSCH, KEIL, ALFORD, WESTCOTT, NORTON, GODET, MORISON, ARTHUR WRIGHT), though abandoned by most of the

latest critics as the *sole* foundation of the gospels, enters as a factor of later attempts at solution in combination with written sources.

The later methods began with CHN. HERM. WEISSE, of Leipzig, maintaining the priority of Mark against the earlier hypothesis of GRIESBACH (1789-90), that Mark was an epitome of Matthew and Luke. He also held that Matthew was dependent on Mark, and Luke independent of Matthew. The first Gospel not directly composed by Matthew, but an elaboration of the collection of sayings (λόγια) referred to by PAPIAS. This collection and the Gospel of Mark are thus the sources of Matthew and Luke. This is the origin of the "double-source" theory which finds most favor with modern critics.

H. J. HOLTZMANN and BERN. WEISS, starting alike from the hypothesis of a double source, developed that hypothesis on different lines. HOLTZMANN held that the twofold original source consisted of (1) an original Mark, or Ur-Markus (as distinct from our canonical Mark), which fixed in writing a general outline and some scenes of Jesus' life. (2) The λόγια or collection of the Lord's discourses compiled by Matthew. Our canonical Mark is an edition of 1, without any infusion of 2. Matthew and Luke employed both 1 and 2. Weiss maintained the priority of Matthew. The original gospel was a Matthew, which combined the Logia with a considerable proportion of narrative. Then came Mark, who combined with his recollections of Peter's preaching as much of Matthew's discourses as would harmonize with his plan. Then our canonical Matthew, dependent on the two preceding gospels, and finally Luke.

HOLTZMANN's hypothesis was developed in *Die synoptischen Evangelien*, 1863; WEISS's, in *Das Markus-Evangelium und seine synoptischen Parallelen*, 1872; *Das Matthäus-Evangelium und seine Lucas-Parallelen*, 1876; *Einleitung in das Neue Testament*, 1886: Eng. Transl. Its historical result was also

embodied in his *Leben Jesu*; Eng. Transl., 1883. See Introduction to that work, which also gives a history of the development of the synoptic question.

HOLTZMANN, in the 3d Edn. of his *Einleitung*, abandons the theory of the *Ur-Markus*, and adopts that of EDWARD SIMONS (Bonn), *Hat der dritte Evangelist den kanonischen Matthäus benutzt?* (1880). He holds that the coincident variations of Matthew and Luke from Mark, in their extracts from Mark, are due to Luke's familiarity with the canonical Matthew. The divergences of Luke from Matthew are explained by the supposition that Luke had not a copy of Matthew before him, and that the influence was through memory. SIMON'S theory is expounded by EDWARD Y. HINCKS, of Andover, in the *Journal of Biblical Literature*, Vol. X., 1891, Pt. II. It has been adopted by H. H. WENDT (see 1st vol. of *Die Lehre Jesu*; this textual portion is omitted from the English Transl.), and by PAUL EWALD, *Das Hauptproblem der Evangelienfrage und der Weg zu seiner Lösung*, 1890.

The theory of The Triple Tradition is developed by EDWIN ABBOTT: Art. Gospels, in the *Encycl. Britannica*, 9th Edn., and *The Common Tradition of the Synoptic Gospels*, by EDWIN ABBOTT and W. G. RUSHBROOKE, 1884. See, also, *Synopticon*, by RUSHBROOKE, exhibiting the common matter of the three synoptists in its three contexts. By means of differently colored type are shown: (1) the matter common to the three Evangelists; (2) the context common to each pair; (3) the context peculiar to each one. A superb specimen of typography, and very useful for synoptic study.

The theory is akin to that of EICHHORN, who thought he could discover the original *Protevangeliem* in the forty-four sections common to the synoptists. The name "triple tradition" is given to those words and phrases which are common to the three, and which, it is assumed, furnish the nearest approximation to some

original Greek tradition from which the three have been directly or indirectly derived. That is to say, after all the words not common to the three synoptists are crossed out, the residuum is the original tradition on which the Synoptic Gospels are based. ABBOTT'S theory is severely handled by G. SALMON, in his Introduction to the New Testament, 3d Edn., 1888. Prof. SANDAY, of Oxford, also criticises it, but credits the author with "some brilliant specimens of critical acumen." (Expositor, 4th Series, Vol. III., p. 347.)

The very decided tendency of modern criticism is toward the double-source theory, which is as follows. At the root of our three Synoptic Gospels lie two main documents :

(1) A narrative by Mark, composed from the preaching of Peter.

(2) A collection of Christ's discourses, originally compiled by Matthew.

The first of these two documents is most nearly represented by our Mark, and the original basis of the Gospels coincided in range and order with Mark.

The questions remain open :

(1) Was the original document identical or coextensive with our Mark?

(2) Was it derived from any other source than Peter's notes?

There is a strong tendency to emphasize the truthfulness and importance of PAPIAS'S testimony to the compilation of Logia by Matthew, to which attention was first called by SCHLEIERMACHER in 1832.

The Logia of Matthew are now largely accepted as forming one of the original constituents of the Synoptic Gospels. The consensus of criticism is in favor of the Logia mentioned by PAPIAS as the source of those sayings of Jesus which the first and third Gospels unite in reporting. There is also an increasing conviction that Matthew did not compose the whole of the

first Gospel in its present Greek form, but that so important a part of it is due to him as warrants giving his name to the whole.

A leading problem now is to reconstruct the original collection of Logia. Here the questions arise:

(1) Were the Logia merely discourses, or did they include narrative? Critical opinion leans to the latter.

(2) Are traces of the Logia to be sought chiefly in Matthew or in Luke?

There is some tendency toward the opinion that Luke represents the original order. So HOLTZMANN, WENDT, P. EWALD.

Among the latest attempts to recover the original Logia are those of A. RESCH, of Leipzig: *Agrapha*, in GEBHARDT and HARNACK's *Texte und Untersuchungen*, 1889. J. T. MARSHALL: *The Aramaic Gospel*. *Expositor*, 4th Series, Vols. III., IV. He attempts to show that many passages in our gospels are based on an original document or documents written in Aramaic, and that such a document was known to Paul. He claims for the Logia parallel passages which agree in thought, but not in words, and maintains that the verbal differences are due to variant translations of the common Aramaic original. RESCH works in a wider field than MARSHALL, dealing with extra-canonical texts.

The latest phases of the problem are discussed in:

H. J. HOLTZMANN: *Die synoptischen Evangelien*, 1863. Compare *Einleitung in das N. T.*, 3d Edn., 1892.

BERNHARD WEISS: *Einleitung in das N. T.*, 1886; Eng. Transl. *Leben Jesu*, Introduction, 1882, 1884; Eng. Trans. *Commentaries on Matthew and Mark*. See above.

EDWIN ABBOTT: *Art. Gospels*, *Encyc. Britannica*, 9th Edn. *Common Tradition of the Synoptic Gospels*, 1884.

GEORGE SALMON: *Introduction to the New Testament*. London, 1888, 3d Edn.

- J. ESTLIN CARPENTER: *The First Three Gospels, their Origin and Relations.* London, 1890.
- A. WRIGHT: *The Composition of the Four Gospels.* London and New York, 1890.
- J. T. MARSHALL: *Did St. Paul use a Semitic Gospel?* *Expositor*, 4th Series, Vol. II. *The Aramaic Gospel.* *Expositor*, 4th Series, Vols. III., IV.
- P. EWALD: *Das Hauptproblem der Evangelienfrage und der Weg zu seiner Lösung*, 1890.
- A. RESCH: *Agrapha (aussercanonische Evangelienfragmente)*, in GEBHARDT and HARNACK's *Texte und Untersuchungen*, Bd. V., 1889.
- W. BOUSSET: *Die Evangelienzitate Justins des Märtyrers in ihrem Werth für die Evangelienkritik*, 1891.
- W. SANDAY: *A Survey of the Synoptic Question.* *Expositor*, 4th Series, Vol. III. A valuable summary.

2. The Johannean Question.

(a) *The Gospel.*

Minor attacks upon the fourth Gospel: In England, by EVANSON, 1792. In Germany, by VOGEL, 1801-4; CLAUDIUS, 1808; BALLENSTEDT, 1812.

Controversy seriously initiated by BRETSCHNEIDER's *Probabilia*, 1820. The author not John, nor any companion of Christ, nor a Palestinian, nor a Jew, but probably an Alexandrian Christian using traditions. Discourses in the fourth Gospel largely imaginary. Authority cannot be established by Apocalypse or Epistles. The author's doctrine Gnostic. BRETSCHNEIDER subsequently retracted his views.

After a pause of twenty years came a swarm of assailants. STRAUSS, in 4th Edn. of *Leben Jesu*, 1840. Date late in second century. Asserted the absence of external evidence, insisting on the silence of PAPIAS. Emphasized the opposition of the

Alogi. The Gospel encumbered with legendary and fabulous accretions, and mixed with conscious fiction and philosophical speculation. SCHWEGLER, 1841, 1846. K. R. KÖSTLIN, 1843. BAUR's Essays on the fourth Gospel were begun in the *Theologische Jahrbücher*, 1844, and completed in his *Kritische Untersuchungen über die kanonischen Evangelien*, 1847. The Gospel composed A.D. 160 or 170. Written in view of the prevalence of Montanism (so SCHWEGLER), of the Paschal disputes, and of the philosophical views of the Logos. A conciliatory document between Pauline and Judaistic parties. Then followed ZELLER, 1845-58; HILGENFELD, 1849-55; STRAUSS again, *Leben Jesu*, 1864; VOLKMAR, 1857, sqq.; KEIM, *Geschichte Jesu*, 1867-71 (Eng. Transl., 1873-82); SCHOLTEN in Holland, and S. DAVIDSON in England.

The partition theory, distinguishing between authentic and unauthentic portions of the Gospel, was maintained by WEISSE, of Leipzig, 1838, 1856; SCHENKEL, of Basle and Heidelberg, developing the idea of WEISSE, 1840-64; SCHWEIZER, of Zürich, 1841.

The attack of BRETSCHNEIDER called out numerous defences, some of which anticipate and bear upon the assaults of the BAUR school. Among the earlier were THOLUCK, 1827; GUERICKE, 1828; HASE, 1829-55; SCHOTT and FEILMOSER, 1830; HAUFF, 1831; especially SCHLEIERMACHER, 1845, and his school, who made the Gospel of John their pet Gospel—almost, in some cases, to the neglect of the other three. Notable among these were GOTTFRIED LÜCKE, of Bonn and Göttingen, *Kommentar über die Schriften des Evangelisten Johannes*, 1820; 3d Edn., 1840. BLEEK, 1846. "He seems to me the only opponent of BAUR I have met with, worthy, both from his candor and his ability, to cope with him" (R. H. HUTTON, *Theological Essays*, 1888). NEANDER, *Leben Jesu*, 4th Edn., 1845. DE WETTE, whose literary activity covers the period of the discussion from BRE-

SCHNEIDER to BAUR. CREDNER, 1836-47. Also MEYER, the five editions of whose commentary during his life, from 1834 to 1869, cover the period of STRAUSS and BAUR; LECHLER, BAUR's pupil, 1851; C. E. LUTHARDT, of Marburg and Leipzig, 1852; BUNSEN, *Vollständiges Bibelwerk*, 1858; EBRARD, 1845-59; THIERSCH, 1845. In England, HENRY ALFORD, *Greek Testament*, 1849-61; FREDERICK D. MAURICE, *Gospel of St. John*, 1857. In America, ANDREWS NORTON, *Genuineness of the Gospels*, 2d Edn., 1846.

From 1844 to 1867 the prevailing view, outside of BAUR's school, favored the genuineness and authenticity of the Gospel, though with some reserve as to the historicity of the contents. See the commentaries of HENGSTENBERG, 1861; LANGE, 2d Edn., 1862; GODET, 1864.

With THEODOR KEIM, of Zürich and Giessen, *Geschichte Jesu von Nazara*, 1867-75, BAUR's views of the historical character of the Gospel began to impress a wider circle. KEIM's view resembled BAUR's, though he at first placed the date much earlier (100-117), returning subsequently to 130. He rejected BAUR's views as to the references in the Gospel to Montanism and the Lord's Supper, and as to the distinctively Greek character of the author's theology. He emphasized the unhistorical character of the Gospel, but admitted remnants of historical tradition. The Logos-introduction is derived from PHILO, and the historical details are selected with a view to oppose Gnosticism.

The present status of the question may be outlined according to the following positions:

1. THE APOSTLE JOHN IS THE AUTHOR OF THE FOURTH GOSPEL.

BERNHARD WEISS: *Der Johanneische Lehrbegriff*, 1862. *Lehrbuch der biblischen Theologie des Neuen Testaments*, 1868; 4th Edn., 1884; Eng. Transl., 1885. *Das Leben Jesu*, 2d Edn.,

- 1884; Eng. Transl., 1883-84. Einleitung, 2d Edn., 1889; Eng. Transl., 1887-88. Especially 8th Edn. of MEYER's John. THEO. ZAHN: Geschichte des N. T. Kanon, 2 vols. issued, 1888-92.
- A. H. FRANKE, of Kiel: Das alte Testament bei Johannes, 1885.
- A. RESCH: Agrapha, Bd. V. of GEBHARDT and HARNACK's Texte und Untersuchungen, 1889.
- ALBRECHT RITSCHL: Die Entstehung der altkatholischen Kirche, 2d Edn., 1857; Jahrbücher für Deutsche Theologie, 1861.
- C. TISCHENDORF: Wann wurden unsere Evangelien verfasst? 1865-66; Eng. Transl., 1867.
- SCHANZ, of Tübingen: Kommentar, 1885.
- KARL MÜLLER: Göttliches Wissen und göttliche Macht des Johanneischen Christus, 1882.
- J. G. W. UHLHORN: Vorträge . . . Lebens Jesu, 1866.
- C. E. LUTHARDT: De Compositione Evangelii Joannis, 1852. Das Johanneische Evangelium, 2d Edn., 1875-76; Eng. Transl., 1878. Der Johanneische Ursprung des vierten Evangeliums, 1874; Eng. Transl., with valuable bibliography, by C. R. GREGORY, 1875.
- W. BEYSLAG, of Halle: Zur Johanneischen Frage, 1876; Das Leben Jesu, 1885-86.
- F. GODET, of Neuchâtel: Commentaire sur l'Évangile de St. Jean, 3d Edn., 1881-85; English Transl., from 3d Edn., New York, 1886, with elaborate introduction.
- RICHARD HOLT HUTTON: Theological Essays, 3d Edn., 1888. "Author of the ablest essay on BAUR in the English, perhaps in any language" (Canon WATKINS).
- HENRY PARRY LIDDON: The Divinity of our Lord and Saviour Jesus Christ. Bampton, 1866.
- HENRY R. REYNOLDS: Introduction to the Pulpit Commentary on St. John. Among the best of the modern introductions.
- J. B. LIGHTFOOT: Essays on Supernatural Religion, 1889. In-

- ternal Evidence for the Authenticity and Genuineness of St. John's Gospel. With Essays by EZRA ABBOT and A. P. PEABODY, under the title, *The Fourth Gospel: Evidences external and internal of its Johannean Authorship*. New York, 1891.
- EZRA ABBOT: *The Authorship of the Fourth Gospel*, 1880; in his *Critical Essays*, 1888.
- STANLEY LEATHES: *The Witness of St. John to Christ*, Boyle Lectures, 1870. *The Religion of the Christ*. Bampton, 1874.
- HENRY WACE: *The Gospel and its Witnesses*.
- BROOKE FOSS WESTCOTT: *Commentary on the Gospel of John*, *Speaker's Commentary*.
- GEO. SALMON: *Introduction to the New Testament*.
- W. SANDAY: *The Authorship and Historical Character of the Fourth Gospel, considered in Reference to the Contents of the Gospel itself*, 1872.
- HENRY W. WATKINS: *Modern Criticism considered in its Relation to the Fourth Gospel*. Bampton, 1890.
- J. PATON GLOAG: *Introduction to the Johannean Writings*, 1891.
- PAUL EWALD: *Das Hauptproblem der Evangelienfrage*, etc., 1890.

2. THE JOHANNEAN AUTHORSHIP MAINTAINED, BUT WITH THE ADMISSION OF A SUBJECTIVE INFLUENCE SHAPING THE CONCEPTION AND WORKING UP OF THE MATERIAL, ESPECIALLY IN THE DISCOURSES.

So LUTHARDT, B. BRÜCKNER, LECHLER, BEYSCHLAG, SANDAY, RITSCHL, RESCH, GRAU, WEISS, P. EWALD.

3. PARTITION THEORIES, OR MEDIATING HYPOTHESES.

Already broached by WEISSE, SCHENKEL, and SCHWEIZER. See above. These are of two classes: (1) Dividing the Gospel into sections, some of which are by John and others by another hand. (2) Holding that no part of the Gospel was written by John, but that the whole is the work of one of his disciples upon

the basis of traditions received from John. To one of these two classes belong :

E. RÉNAN : 13th Edn. of *Vie de Jésus*, 1882.

E. REUSS : *Théologie Johannique*, 1879. *Die Geschichte der heiligen Schriften*. Edns. from 1842 to 1887. Admits a historic basis for the Johannine theology, but holds to the double element, and in later Edns. verges toward a practical denial of the Johannine authorship.

A. SABATIER : *Essai sur les Sources de la Vie de Jésus, les trois premiers Évangiles et le quatrième*, 1866.

HUGO DELFF : *Die Geschichte des Rabbi Jesus von Nazareth*, 1889 ; *Das vierte Evangelium*, 1890. Gospel the work of an eye-witness. Author the Presbyter or High-Priest John. Passages relating to the Galilæan ministry are interpolations in the original document, in order to harmonize it with the Galilæan tradition of the Synoptists, with current expectation, and with the philosophy of Alexandria.

HANS HEINRICH WENDT : *Die Lehre Jesu*, 1886. The English Transl. does not contain the critical discussion of the Gospels. Source of the Gospel a genuine writing of the Apostle John, like Matthew's Logia, containing both sayings of Jesus and short accounts of the circumstances under which they were uttered. This Johannine source, limited to the last period of Jesus' ministry, was edited and enlarged by John's disciples after his death. The additions are partly from the other Gospels, partly from oral tradition (reaching back to John himself), and partly from dogmatic views. Theory discussed by J. Iverach, in the *Expositor*, 4th Series, Vol. IV.

KARL VON WEIZSÄCKER : *Untersuchungen über die evangelische Geschichte*, 1864. *Das apostolische Zeitalter*, 1886 ; 2d Edn., 1891. Gospel not by John directly, but by his disciples of the school of Ephesus. With SABATIER, the Gospel a development of the Apocalypse.

EMIL SCHURER: Ueber den gegenwärtiger Stand der Johanneischen Frage, in Vorträge d. theol. Conferenz zu Giessen, 1889; English Transl., with additions and alterations, in Contemporary Review, September, 1891. Subst. like WEIZSÄCKER. Reviewed by W. SANDAY, in Contemporary Review, October, 1891.

4. THE MORE RADICAL CRITICISM WHICH UTTERLY REJECTS THE JOHANNEAN AUTHORSHIP, ACCOUNTING FOR IT ON VARIOUS GROUNDS; FOR INSTANCE, AS A PRODUCT OF CONTEMPORARY PHILONISM OR GNOSTICISM.

H. J. HOLTZMANN: Arts. Evangelium nach Johannes, and Johannes der Apostel, in SCHENKEL's Bibel-Lexikon; Einleitung in das N. T., 1892; Die Gnosis und das Johanneische Evangelium, 1877.

The Gospel an ideal composition, based on synoptic material; admitted into the church after A.D. 150. Holds its essential unity against the partition-theories.

ALBRECHT THOMA: Die Genesis des Johannes-Evangeliums, 1882; two articles in Zeitschrift für wissenschaftliche Theologie, on Justin and John, 1875. Date 132-133. Author the Presbyter JOHN. Logos-revelation on the basis of the Alexandrian school. The Gospel the fictitious clothing of an idea. The narratives allegorical, the characters types, the discourses dogma.

AUGUST JACOBSEN: Untersuchungen über das Johannes-Evangelium, 1884; Untersuchungen über die synoptischen Evangelien, 1883. Materials of the fourth Gospel supplied by the Synoptists, especially Luke, with some help from Paul.

W. MANGOLD: Editor of later Edns. of BLEEK's Einleitung. Denies the authenticity on internal grounds.

Supernatural Religion: Published anonymously, London, 1874; 7th Edn., 1879. Great parade of learning. Vigorously handled

by J. B. LIGHTFOOT, in the *Contemporary Review*, 1874-78. His articles republished under title, *Essays on Supernatural Religion*, 1889. Also by B. F. WESTCOTT, in *Canon of the N. T.*, preface to 5th Edn., 1881; W. SANDAY, *The Gospels in the Second Century*, 1876; EZRA ABBOT, in *Authorship of the Fourth Gospel*; GEO. SALMON, in *Introduction to the N. T.* M. WOLF, 1870; KRENKEL, 1871; SCHWALB, 1872, 1885; TH. ZIEGLER, 1886; W. BRUCKNER, 1887. Also a coterie of Dutch critics, following in the wake of J. H. SCHOLTEN—MATTHES, MEIJBOOM, HOEKSTRA, LOMAN. In France, D'EICHTHAL, A. STAP, AUBÉ, E. HAVET, A. and J. RÉVILLE. In England, J. J. TAYLER: *An Attempt to ascertain the Character of the Fourth Gospel, especially in its Relation to the Three First*. London, 1867; 2d Edn., by JAMES MARTINEAU, 1870.

JAMES MARTINEAU: *The Seat of Authority in Religion*, 1890. Rejects partition-theories. Gospel a unit. John not the author. Date not before 150 A.D. Not the work of an eye-witness.

(b) *The Apocalypse.*

Since the Reformation era, objections to the authenticity of the Apocalypse have not been raised until a comparatively recent date.

For the discussions of the Reformation period, see WEISS: *Introduction*. American Edn., Vol. II., p. 52.

The objections turn principally upon the dissimilarity between the language, style, spirit, and doctrine of the Apocalypse and of the Gospel and Epistles of John. On the question of authorship, critics differ, as follows:

Gospel, Epistles, and Apocalypse, all by John: EICHHORN, HENGSTENBERG, EBRARD, LUTHARDT, GODET, ALFORD, ELLICOTT, SALMON, F. W. FARRAR, MEYER, WESTCOTT.

Apocalypse by John, Gospel and Epistles by another: BAUR, SCHWEGLER, ZELLER, KÖSTLIN, HILGENFELD, DAVIDSON.

Gospel and Epistles by John, Apocalypse by another: SCHLEIERMACHER, LÜCKE, CREDNER, BLEEK, EWALD, DE WETTE, NEANDER, DÜSTERDIECK.

Neither by John: KEIM, VOLKMAR, SCHOLTEN, HOLTZMANN, PFLEIDERER, HARNACK, WEIZSÄCKER.

The authorship of the Apocalypse is assigned to JOHN MARK: So HITZIG, WEISSE. To JOHN the Presbyter: so CREDNER, DE WETTE, BLEEK, EWALD, MANGOLD, DÜSTERDIECK. Anonymous: RÉNAN, HARNACK, PFLEIDERER.

A small school of critics, headed by EBERHARD VISCHER, 1885, endorsed by HARNACK, has assailed the integrity of the Apocalypse, maintaining that it was written at different dates and shaped by a redactor. Thus VISCHER holds that it was originally Jewish, and that its Christian form is due to a redactor. WEIZSÄCKER, 1890, that it was composed partly in the reign of Galba and Vespasian, and partly in that of Hadrian, and that the different parts were combined by a redactor. VÖLTER, 1885, that the original Apocalypse by John underwent three revisions, and received three series of interpolations, which he ascribes to the times of Trajan, Hadrian, and Antoninus Pius. Similarly, PFLEIDERER, 1887. SPITTA, that it was composed of three or four documents: an original Apocalypse, by John Mark, A.D. 60; a Jewish Apocalypse, in the time of Caligula; and a second Jewish Apocalypse, when Pompey conquered Judæa. Additions of a redactor in the time of Trajan.

For replies to VÖLTER and VISCHER, see

REUSS: *Geschichte der heiligen Schriften des N. T.*, 6th Edn., 1887. HILGENFELD: *Zeitschrift für wissenschaftliche Theologie*, 1888, 1890. BEYSLAG: in *Studien und Kritiken*, 1888. DÜSTERDIECK: *Göttinger Gelehrten Anzeigen*, 1889.

The early and commonly accepted tradition that Asia Minor, and particularly Ephesus, was the scene of John's later labors, was challenged in connection with the attacks on the fourth Gospel. So KEIM, HOLTZMANN, SCHOLTEN, SCHENKEL. The tradition is maintained by HILGENFELD, RÉNAN, WEIZSÄCKER, MANGOLD, VÖLTER, LUTHARDT, WEISS, GODET, ALFORD, MEYER, LIGHTFOOT, WATKINS, WESTCOTT, and others.

There are two opinions as to the date: (1) A.D. 69 or 70, soon after Nero's death; (2) A.D. 96, close of Domitian's reign.

The former is the prevalent view. So BAUR, DE WETTE, NEANDER, EWALD, BLEEK, DÜSTERDIECK, RÉNAN, REUSS, WEISS, MANGOLD, HOLTZMANN, DAVIDSON, FARRAR, WESTCOTT, LIGHTFOOT, SALMON, VISCHER. SPITTA places it A.D. 60.

This opinion is based largely on the supposed designation of time by the seven heads of the beast, which are assumed to represent different Roman emperors.

Others, as LIGHTFOOT, WESTCOTT, SALMON, maintain the earlier date on linguistic grounds, arguing that the difference between the Greek of the Gospel and that of the Apocalypse can be accounted for, if they are by the same author, only on the supposition of a long interval of time.

The later date is maintained by HOFMANN, LANGE, EBRARD, HENGSTENBERG, ALFORD, ELLIOTT, GODET, MILLIGAN, and GLOAG. W. M. RAMSAY, in his recent work, *The Church and the Roman Empire before A.D. 170*, 1892, places it A.D. 90.

See VISCHER: *Die Offenbarung Johannes eine Jüdische Apokalypse in christlicher Bearbeitung*, 1886.

VÖLTER: *Entstehung der Apokalypse*, 2d Edn., 1885; *Die Offenbarung Johannes keine ursprünglich Jüdische Apokalypse*, 1886.

WEISS: *Apokalyptische Studien: Studien und Kritiken*, 1869.

PFLEIDERER: *Das Urchristenthum*, 1887; *The Influence of the*

Apostle Paul on the Development of Christianity, Hibbert Lectures, 1885.

WEIZSÄCKER: Das apostolische Zeitalter, 1892.

H. SABATIER: Les Origines littéraires et la Composition de l'Apocalypse de St. Jean, 1888.

SPITTA: Die Offenbarung des Johannes untersucht, 1889.

H. HOLTZMANN: Jahrbuch für protestantische Theologie, 1891.

BLEEK: Vorlesungen über die Apokalypse, 1862.

W. MILLIGAN: The Revelation of St. John: Baird Lectures, 1885. London, 1886.

For the Epistles of John, see Catholic Epistles.

3. The Acts of the Apostles.

Authorship.—According to the traditional and generally received view, the author is Luke, the writer of the third Gospel.

Integrity.—The question of authorship is complicated with that of integrity. By some critics the portions of the book which profess to proceed from an eye-witness are ascribed to others. These portions are known as the "we-sections," and are Ch. XVI. 10-17; XX. 5-XXI. 18; XXVII.—XXVIII. 16. These sections are assigned to

Timothy: SCHLEIERMACHER, Stud. und Krit., 1834, and Lectures on Acts; BLEEK, Introduction to N. T.; DE WETTE, Apostelgeschichte, and Einleitung; BEYSCHLAG, Stud. und Krit., 1836, 1864; ULRICH, Stud. und Krit., 1837, 1840.

Silas: SCHWANBECK, Quellen der Apostelgeschichte, 1847. According to C. C. HENNEL, Untersuchung über den Ursprung des Christenthums, 1840, Silas and Luke are one and the same person.

MAYERHOFF, Historisch-kritische Einleitung in die Petrinischen Schriften, 1835, ascribes the whole, both of the Acts and of the third Gospel, to Timothy, Luke being merely a transcriber.

Genuineness and Authenticity.—On the rejection of the Acts

by the Marcionites, Manichæans, Severians, and Ebionites, see : TERTULLIAN, *Adv. Marcion*, Lib. V., § 2 ; AUGUSTINE, *Epist.*, 237, 2 ; EUSEBIUS, *Eccl. Hist.*, IV., 29 ; ZELLER, *Apostelgeschichte* ; and the Introductions to the Commentaries of GLOAG and MEYER.

The principal attack in modern times is that of BAUR and the Tübingen school, ZELLER, KÖSTLIN, HILGENFELD, and others ; see especially ZELLER's *Apostelgeschichte*. They assigned to the book a mythical character. Composed about the middle of the second century. Not purely historical, but a conciliatory treatise by a Paulinist, intended to reconcile the opinions of Paul and Peter. Being compelled to admit that the latter chapters are the work of an eye-witness, and a genuine relic of the apostolic age, they held that a compiler of the second century obtained a diary by an unknown companion of Paul, and incorporated it into a fictitious narrative intended to disguise the early history of the church.

These positions were opposed or modified by EBRARD, BAUMGARTEN, MEYER, LEKEBUSCH, HILGENFELD, REUSS, PFLEIDERER, WEISSÄCKER, and KEIM. HOLTZMANN and MANGOLD, on the other hand, have moved in the direction of the Tübingen "Tendenz."

Design.—HOLTZMANN divides the history of critical opinion on this point as follows : From the time of GROTIUS (1644), a biography of the two chief apostles ; from the time of EICHORN (1804-27), a history of the extension of Christianity from Jerusalem and Antioch ; from the time of CREDNER (1836), a Pauline church history. The following phases of opinion may be noted :

- (a) The Acts historically credible, but an apologetic defence of Paul against Judaizing Christians rather than a history. SCHNECKENBURGER, *Ueber den Zweck der Apostelgeschichte*, 1841 ; discussion in SALMON's Introduction.

- (b) The Acts a continuation of the life of Christ, the second part of Luke's Gospel. OLSHAUSEN, Commentary, 1830, sqq.; BAUMGARTEN, Die Apostelgeschichte, 2d Edn., 1859; LECHLER, Apostelgeschichte, 3d Edn., 1869 (Eng. Transl. in SCHAFF'S LANGE), and Das apostolische und nachapostolische Zeitalter, 3d Edn., 1885.
- (c) The Acts an attempt of a Gentile Christian to show that Gentile Christianity was not originally founded by Paul, but was the legitimate fruit of the Christianity of the apostles. OVERBECK, Introduction to ZELLER'S Apostelgeschichte, 1854; Kommentar, 1870; Zeitschrift für wissenschaftliche Theologie, 1872-73.

Date of Composition.

- (a) After the destruction of Jerusalem: DE WETTE, EWALD, MEYER, RÉNAN. MEYER and LECHLER, about 80 A.D.
- (b) Before the destruction of Jerusalem, or nearly contemporaneous: SCHNECKENBURGER, LEKEBUSCH, GLOAG.
- (c) After the close of the first century: BAUR and the Tübingen critics, HOLTZMANN.

Sources.—Much difference of opinion, and little definite. Many critics argue from Luke's declaration in the Gospel concerning his use of written sources, that he must have used them in the composition of the Acts also. MAYERHOFF, CREDNER, SCHNECKENBURGER, EBRARD, REUSS, LEKEBUSCH deny the use of written sources. GUERICKE, MEYER, MANGOLD admit their existence, but hold that they cannot be identified. WEISS, by a critical analysis of the narrative, attempts to point out traces of older sources. So, recently, CARL CLEMEN: Die Chronologie der Paulinischen Briefe aufs neue untersucht, 1893. SCHLEIERMACHER, DE WETTE, BLEEK, EWALD, SCHWANBECK attempt to identify the sources as written digests or memoirs or biographies. RAMSAY (The Church in the Roman Empire) endeavors to show

that the account of Paul's journeys is founded on, or perhaps actually incorporates, an account written down under the immediate influence of Paul himself. SPITTA claims that the writer had two documents, both covering the history from the founding of the church to Paul's arrival at Rome. He derived all his material from these, and acted simply as redactor. See HOLTZMANN, *Einleitung*, p. 394.

See the Introductions of WEISS, HOLTZMANN, SALMON, and DAVIDSON.

FRIEDRICH : *Das Lucas-Evangelium und die Apostelgeschichte*, 1890.

RÉNAN : *Les Apôtres*.

Introductions to the commentaries of GLOAG, MEYER, HACKETT.

LEKEBUSCH : *Composition und Entstehung der Apostelgeschichte*.

WEIZSÄCKER : *Das apostolische Zeitalter der christlichen Kirche*, 2d revd. Edn., 1891.

SCHWANBECK : *Quellen der Apostelgeschichte*, 1847.

WIESELER : *Chronologie des apostolischen Zeitalters*, 1848.

LECHLER : *Das apostolische und das nachapostolische Zeitalter*, etc., 3d Edn., 1885; Eng. Transl., Edinburgh.

ZELLER : *Apostelgeschichte*.

SCHAFF : *On the Sources and Literature of the Apostolic Age : History of the Chn. Church*, Vol. I., p. 187, sqq.

4. The Epistle to the Romans.

Questions concerning :

The Readers of the Epistle.—Was the majority of the church Jewish or Gentile ?

(a) Jewish majority : BAUR, SCHWEGLER, REUSS, THIERSCH, MANGOLD, ZAHN, RÉNAN, HAUSRATH, VOLKMAR, SABATIER, RITSCHL, SCHENKEL.

(b) Gentile majority, following the older criticism : HOFMANN, WIESELER, PHILIPPI, NEANDER, MEYER, DE WETTE, OLSHAUSEN, THOLUCK, HOLTZMANN.

- (c) A minority of proselytes with a Jewish Christian coloring: WEIZSÄCKER, HARNACK, GODET, OLTRAMARE, WEISS, LECHLER, PFLEIDERER.
- (d) A mediating view with various modifications, on the ground of a distinction between national character and religious tendency: BEYSLAG, JOWETT, SCHULZ, HEINRICI, SCHÜRER.

Integrity.—Question turns on the last two chapters and the doxology at the close of the Epistle. Some insert the doxology in XVI. 25–27 at XIV. 23, where it stands in many MSS., including most of the cursives. In a very few it is found in both places.

See LIGHTFOOT: *Art. Romans*, with Supplement by ABBOT, in SMITH'S Dictionary of the Bible.

WEISS: *Introduction*, I., 322.

WESTCOTT and HORT: *Greek Testament*, Pt. II., p. 110 of Notes on Select Readings.

FARRAR: *Life and Work of St. Paul*, II., 170.

The doxology genuine.

REUSS, MEYER, WEISS (in 8th Edn. of MEYER'S *Romans*, 1891), GODET, ALFORD, R. A. LIPSIIUS (in *Hand-Kommentar zum N. T.*, 1891). Retained in the text by LACHMANN, TISCHENDORF (8th Edn.), WESTCOTT and HORT.

The doxology not genuine.

LUCHT (*Monograph*, Ueber die beiden letzten Kap. des Römerbriefs, 1871), HILGENFELD, PFLEIDERER, SCHULZ, MANGOLD, WEIZSÄCKER, VOLKMAR, HOLTZMANN.

The last two chapters genuine.

HILGENFELD, SCHENKEL, PFLEIDERER, MANGOLD, WEISS, GODET, MEYER, ALFORD, SCHAFF, GLOAG, WEIZSÄCKER.

The last two chapters spurious.

BAUR, ZELLER, SCHWEGLER, HOLSTEN, DAVIDSON.

SCHULZ, EWALD, REUSS suppose that Ch. XVI. was attached to the Epistle by a mistake of transcribers, and that it is really a

fragment of Paul's Epistle to the Ephesians. There is a difference of opinion as to the extent of this Ephesian fragment. Vv. 1-20, EICHHORN, SCHULZ, REUSS, WEISS, RÉNAN, LUCHT; Vv. 1-23, WEIZSÄCKER; Vv. 3-20, EWALD, MANGOLD, RITSCHL, FARRAR; Vv. 3-16, PFLEIDERER, etc. Some would make the Ephesian addition include Ch. IX.-XI. (WEISSE), or Ch. XII.-XIV. (H. SCHULTZ). See HOLTZMANN, *Einleitung*, p. 242.

RÉNAN conjectures that an editor has combined four copies of the same encyclical letter of Paul, each addressed to a different church and having a different ending.

DANL. VÖLTER, of Amsterdam, holds that the Epistle is made up of seven different letters—a real apostolic core, and six letters by different unknown authors, Jewish and Gentile. See after Epistle to the Galatians, on the treatment of the four principal Epistles by the latest radical school.

See the Introductions of HOLTZMANN, WEISS, and SALMON. MEYER: *Kommentar*; 8th Edn., by WEISS, *Introd.*

GODET: *Commentary on Romans*; CLARK'S *Transl.*, *Introd.*

MANGOLD: *Der Römerbrief und die Anfänge der römischen Gemeinde*, 1866; and *Der Römerbrief und seine geschichtlichen Voraussetzungen*, 1884.

PFLEIDERER: *Paulinismus*, 2d improved Edn., 1890; Eng. *Transl.* from 1st Edn., London, 1877.

SABATIER: *L'Apôtre Paul*; Eng. *Transl.*, New York, 1891.

WEIZSÄCKER: *Das apostolische Zeitalter*, 2d Edn., 1891.

G. G. FINDLAY: *The Epistles of the Apostle Paul*, 1891.

B. JOWETT: *The Epistles of Paul to the Thessalonians, Galatians, and Romans*; London, 1855. *Essays* valuable.

REUSS: *La Bible, les Épitres Pauliennes*, 1878.

EWALD: *Die Sendschreiben des Apostels Paulus*, 1857.

VÖLTER: *Die Komposition der Paulinischen Hauptbriefe*, 1890.

5. The Two Corinthian Epistles.

Authenticity and genuineness conceded.

QUESTION ON THE FIRST EPISTLE.

The Nature and Division-lines of the Parties in the Corinthian Church.—How many were there? Was there a distinct Christ-party, and if so, what was it?

- (a) Only two parties, Pauline and Petrine. The Christ-party identical with the Petrine: BAUR, and, with various modifications, CREDNER, SCHWEGLER, THIERSCH, REUSS, DAVIDSON.
- (b) The Christ-party neutrals, belonging neither to Paul, Apollos, nor Cephas: EICHHORN, BLEEK, HOFMANN, HEINRICI, RÉNAN (partly).
- (c) The Christ-party partisans of James, the Lord's brother: STORR, BERTHOLDT, HUG, STANLEY, WEIZSÄCKER.
- (d) The Christ-party represents the renouncers of all human authority, forming a Christianity for themselves: NEANDER, SCHAFF, ELLICOTT.
- (e) The Christ-party consisted of mystics and visionaries: DE WETTE, SCHENKEL.
- (f) The Christ-party a Jewish-Christian party, imposing the law on Gentile converts, endeavoring to assume the direction of the Messianic work, with a view to the extension of the legal dispensation in the Gentile world. They were called Christ-party as those who alone understood the mind of Christ: GODET, partly after BEYSCHLAG.

See the question of the Corinthian parties fully discussed in HEINRICI, *Erklärung der Korintherbriefe, das erste Sendschreiben*, etc., 1880; GODET, *Commentary on First Corinthians* (CLARK'S Transl., Vol. I., p. 61, sqq.).

SCHAFF: *History of the Apostolic Church*.

EDWARDS: *Commentary on First Corinthians*.

A. P. STANLEY : The Epistles of St. Paul to the Corinthians.

WEISS : Introduction to the N. T., Vol. I., p. 257, sqq., New York Edn.

FARRAR'S and CONYBEARE and HOWSON'S Lives of Paul.

WIESELER : Zur Geschichte der neutest. Schrift und des Urchristenthums, 1880.

QUESTIONS ON THE SECOND EPISTLE.

Integrity.

(a) Made up of three distinct Epistles : SEMLER, WEISSE.

(b) Ch. VI. 16–VII. 7, an interpolation : EWALD.

(c) Composed of pieces written at intervals : DAVIDSON.

(d) Separation of the last four chapters from the rest : HOLTZMANN.

See MEYER, Kommentar, Introduction to 2d Corinth.;
HEINRICI : Erklärung der Korintherbriefe, das zweite Sendschreiben.

A Lost Intermediate Epistle between the First and Second.—

For the existence of such an Epistle : BLEEK, CREDNER, OLSHAUSEN, NEANDER, EWALD, CONYBEARE and HOWSON, ELLICOTT (hesitatingly).

Against : RÜCKERT, DE WETTE, MEYER, BAUR, WIESELER, REUSS, DAVIDSON, WEISS.

MINOR QUESTIONS AS TO THE RELATIONS OF THE TWO EPISTLES.—The agreement and meaning of references ; the consistency of statements as to the movements of Paul and his companions. Was there another Epistle written between the dates of the 1st and 2d Epistles from the Corinthian Church to Paul, besides the one alluded to in I. Cor. VII. 1 ? The number of Paul's visits to Corinth.

See HOLTZMANN'S Einleitung, p. 228 ; WEISS, Introduction to the N. T., I., 279, New York Edn.

On the critical questions on the two Epistles, see WEISS'S and

HOLTZMANN's Introductions; Introductions to the Commentaries of EDWARDS, MEYER, GODET (1st Ep.), and HEINRICI; the Essays in STANLEY's Commentary; A. SABATIER, *L'Apôtre Paul*, Eng. Transl., New York, 1891; REUSS, *Les Épîtres Pauliennes*; HEINRICI, *Die christliche Gemeinde und die religiösen Gemeinschaften der Griechen*, in *Zeitschrift für wissenschaftliche Theologie*, 1876, IV.; WEIZSÄCKER, *Das apostolische Zeitalter*; PFLEIDERER, *Paulinismus*; *Das Urchristenthum*; HOLTZMANN, *Zeitschrift für wissenschaftliche Theologie*, 1885; RÄBIGER, *Kritische Untersuchungen über den Inhalt der beiden Briefe des Apostel Paulus an die korinthische Gemeinde*, 1886.

6. The Epistle to the Galatians.

Authenticity generally conceded. Attacked by BRUNO BAUER, 1850, who held that it was a compilation of Romans and Corinthians, thus anticipating the position of the recent Dutch school. (See below.)

The principal question has grown out of the BAUR hypothesis of an original antagonism between Jewish and Pauline Christianity. Directly in the path of this hypothesis stands the book of Acts, which exhibits harmonious relations between Paul and the older apostles. The Galatian Epistle, which is admitted to be Pauline and genuine, is used to demonstrate the spuriousness of the Acts, by endeavoring to show that the Epistle contradicts the Acts in its portraiture of Paul and of Paul's doctrinal views and conception of his mission, in the facts of Paul's history, and in the chronology of his travels.

See BAUR, *Paulus*, Ch. V.; DAVIDSON, *Introduction to the Study of the New Testament*, 2d Edn., Vol. I., p. 92, sqq.: Vol. II., p. 85, sqq. (one of the clearest statements of BAUR's positions); OVERBECK, in the 4th Edn. of DE WETTE's *Apostelgeschichte*.

Geography and Ethnography.—Whether the term Galatia is to be applied to the original district, the home of the Celtic Galatians, or, in a wider sense, to the Roman province, including, besides Galatia proper, Pisidia and Lycaonia, and therefore the cities of Antioch in Pisidia, Lystra, and Derbe. The former view is held by RÜCKERT, ANGER, HILGENFELD, VOLKMAR, WEISS, LIPSIVS, SCHAFF, SIEFFERT, WENDT, LIGHTFOOT, DAVIDSON. The latter by THIERSCH, RÉNAN, WEIZSÄCKER, HAUSRATH, SCHENKEL, ZAHN, PFLEIDERER, JACOBSEN, STECK, VÖLTER, RAMSAY (the latest advocate, in *The Church in the Roman Empire*).

With the settlement of this question are connected the questions of

Dates of the Epistle and of the Foundation of the Galatian Churches, and the Place of Composition.—Those who regard Galatia as meaning the Roman province, place the founding of the Galatian Churches in Paul's first missionary journey. Those who define it in the narrower sense, refer this to the second journey. The question of date is unsettled. The Epistle has been held to be both the earliest and the latest of Paul's letters.

See discussions in LIGHTFOOT's Commentary on Galatians; JOWETT's Commentary on Thessalonians, Galatians, and Romans; and DAVIDSON's Introduction.

The determination of the date would go to determine that of the place of composition—Ephesus, Macedonia, Corinth.

There is a difference of opinion as to whether the inroads of the Judaizers in the Galatian Church began before or after Paul's second visit. See HOLTZMANN's *Einleitung*.

Paul's Adversaries in the Galatian Church.—Different views. They came in from Jerusalem and elsewhere; they were in the church from the first; they were recent converts among the Gentile Christians, Jews by birth, who, after embracing Christianity, were induced to retain the essential part of their former

faith ; proselytes to Judaism from among the heathen, before the introduction of Christianity, who united the gospel with their former faith ; eclectic Jewish Christians in Asia Minor, inclining to theosophy ; original members of the church, joining forces with emissaries from Jerusalem.

See LIGHTFOOT : St. Paul's Epistle to the Galatians, 10th Edn., 1890. (Dissertations very valuable.)

JOWETT : The Epistles of Paul to the Thessalonians, Galatians, and Romans, 1855.

MEYER : Kommentar, Apostelgeschichte, 7th Edn. by WENDT, 1888.

GLOAG : Commentary on the Acts of the Apostles, 1870.

DAVIDSON : Introduction to the Study of the New Testament, 2d Edn., 1882.

WEISS : Introduction to the New Testament.

PFLEIDERER : Paulinismus, 2d Edn., 1890.

WEIZÄCKER : Das apostolische Zeitalter, 2d Edn., 1891 ; Das Apostelconcil, in Jahrbücher für deutsche Theologie, 1873 ; and in the same, Paulus und die Gemeinde in Korinth, 1876.

K. SCHMIDT : Art. Apostel-Konvent, in HERZOG's Real-Encyk.

THEO. KEIM : Aus dem Urchristenthum, 1879.

GODET : Commentary on Romans, I., 35, sqq.

WIESELER : Zur Geschichte der neutestamentlichen Schrift und des Urchristenthums, 1880.

A. H. FRANKE : Studien und Kritiken, 1883.

HILGENFELD : Zeitschrift für wissenschaftliche Theologie, 1884.
Geography, ethnography, etc.

CONYBEARE and HOWSON : The Life and Epistles of St. Paul.

LEWIN : The Life and Epistles of St. Paul.

W. M. RAMSAY : The Church in the Roman Empire before A.D. 170, 1892 (most scholarly and suggestive) ; The Historical Geography of Asia Minor.

WIESELER : Ueber den Brief an die Galater, 1859.

PERROT : *De Galatia provincia Romana*, 1867.

SIEFFERT : *Galatien und seine ersten Christengemeinden*, 1871, in *Zeitschrift für historische Theologie*.

MOMMSEN : *The Provinces of the Roman Empire*, etc. Transl. by W. P. DICKSON, N. Y., 1887.

WIESELER : *Die deutsche Nationalität der kleinasiatischen Galater*, 1877 ; *Zur Geschichte der kleinasiatischen Galater*, 1879.

LIGHTFOOT : *Were the Galatians Celts or Teutons ?* in *Comm. on Galatians*.

The Epistle to the Romans, the two Corinthian letters, and the Epistle to the Galatians were received as genuine and authentic by the Tübingen critics. Within a few years, however, they have been attacked by a small coterie of critics, chiefly in Holland. These are ALLARD PIERSON and S. A. NABER : *Verisimilia ; laceram conditionem Novi Testamenti illustrarunt et ab origine repetierunt*, 1886. This title might be freely rendered : *The New Testament in Tatters*. According to these, at the commencement of our era a broad, spiritualized Judaism had arisen, maintaining the whole ceremonial law. This had attracted many enemies of Pharisaism. Whole sections in the Pauline letters are by a missionary of this reformed Judaism, under the form of letters to the Gentiles. The Epistles ascribed to Paul proceed from one Paulus Episcopus, a Christian ecclesiastic, who has appropriated large portions of these reformed Jewish writings, and has christianized them by means of changes and interpolations ; for example, 1st and 2d Thessalonians, Galatians, 1st Corinthians (I. -XV.). This author had composed other "missions," which we no longer possess as a whole ; and as the Jewish supply was exhausted, further Epistles of Paul were composed out of these works of Paul the Bishop and similar writers, with the help of written church documents. This is the origin of our collection of Pauline Epistles.

Handled by THEO. ZAHN : *Die Briefe des Paulus seit fünf-*

zig Jahren im Feuer der Kritik; in Zeitschrift für kirchliche Wissenschaft und kirchliches Leben, 1889. (A very valuable essay.) W. C. VAN MANEN: Art. Paulus Episcopus, in Jahrbücher für protestantische Theologie, 1887.

See, for an account of PIERSON and NABER, STECK'S Galaterbrief. They had no following even among the Netherland critics.

A. D. LOMAN, of Amsterdam: Quæstiones Paulinæ, 1882-86. Christianity was a Messianic movement among the Jews. Jesus of Nazareth had no existence. He is the purely mythical embodiment of a series of ideas and principles developed in the second century—the ideal son of the Jewish nation, the suffering Messiah, the exalted servant of God. The four chief Epistles of Paul which stand in the way of this hypothesis are spurious—the product of the anti-Judaic and universalistic gnosis of the early part of the second century, out of which was developed a Paul-legend in the interest of a universalistic Christianity. Romans, Galatians, and Corinthians were all written in Paul's name to recommend this Christianity. Without denying the existence of Paul personally, he denies that of the canonical Paul.

Handled by W. C. VAN MANEN: Jahrbücher für protestantische Theologie, 1883. J. H. SCHOLTEN, of Leyden: Flavius Josephus and Christ.

HOLTZMANN says that his position was rejected even in the camp of critical theologians.

RUDOLPH STECK, of Bern: Der Galaterbrief nach seiner Echtheit untersucht, 1888. He extends his examination to Romans and the two Corinthian Epistles, and concludes that they are not the work of Paul, but are a product of a Pauline party of the second century. The chronological order is: Romans, 1st and 2d Corinthians, Galatians. Galatians is a composite writing from the two Corinthian letters and Romans. He revives the hypothesis of the dependence of the Pauline writings on Seneca.

Answers by THEO. ZAHN : Die Briefe des Paulus seit fünfzig Jahren, etc. WEISS : Einleitung in das N. T., 2d Edn. GLOËL : Die jüngste Kritik des Galaterbriefs, 1890. (Prof. SANDAY describes it as the most decisive reply to STECK. See also SALMON'S Introduction, 5th Edn.) GODET : L'Épître aux Romains, II., 641, 2d Edn., 1890. LINDEMANN : Die Echtheit der Paulinischen Hauptbriefe gegen STECK'S Umsturzversuch vertheidigt, 1888. KARL HOLSTEN : Kritische Briefe über die neueste Paulinische Hypothese ; in Protestantische Kirchenzeitung, 1889. HILGENFELD : Zeitschrift für wissenschaftliche Theologie, 1890. GORE : Bampton Lectures, 1891. WEISS, in the introduction to the 8th Edn. of MEYER on Romans, dismisses STECK with a brief note in a bracket. STECK is followed by FRIEDRICH : Die Unechtheit des Galaterbriefs, etc., 1891.

DANIEL VÖLTER : Die Komposition der Paulinischen Hauptbriefe ; 1. Der Römer- und Galaterbrief, 1890.

Romans made up of seven different letters : an original letter, found in Chs. I., V., VI., XII., XIII., XV., XVI., and six others by unknown authors, who do not all agree among themselves. The same method is applied to Galatians. It is dependent on 1st and 2d Corinthians and Romans. The whole Epistle is spurious. Replies by HILGENFELD : Zeitschrift für wissenschaftliche Theologie, 1890.

R. A. LIPSIVS : Hand-Kommentar zum N. T., II., 2. Abth.

GLOËL : Die jüngste Kritik des Galaterbriefs.

An excellent review of this school may be found in The Witness of the Epistles, by R. J. KNOWLING. Lond., 1892.

7. The Thessalonian Epistles.

1ST THESSALONIANS.

The genuineness and authenticity were attacked by BAUR, 1845, on internal grounds, viz.: Absence of individuality and

doctrinal statements ; dependence on Acts and the two Corinthian letters ; an evident allusion to the destruction of Jerusalem in II. 16 ; the apocalyptic character unpauline ; allusions to the reputation of the Thessalonians for their faith and to a regular church government suit only a later age. BAUR followed by VOLKMAR, and answered by GRIMM, LIPSIVS, and HILGENFELD.

The question is regarded as settled in favor of the Epistle by the later critical school : HAUSRATH, PFLEIDERER, HOLTZMANN, WEISS, LÜNEMANN, JOWETT, DAVIDSON, LIGHTFOOT, VON SODEN. A full list of defenders may be found in MANGOLD-BLEEK, *Einleitung*, 501-2, 1886.

2D THESSALONIANS.

Among the most severely assailed of the Epistles, mainly on account of the passage II. 3, 4.

Doubts as to the Pauline authorship were raised by J. E. C. SCHMIDT, 1804, followed by DE WETTE, in the earlier Edns. of his *Einleitung*. His objections were afterward withdrawn in consequence of the refutations of GUERICKE and REICHE. The principal attack was by KERN, *Tübinger Zeitschrift*, 1829, who held the Epistle to be post-Pauline, and an imitation of the first Epistle. Sustained by BAUR, who regarded it as an imitation of the Corinthian letters. Answered by PELT: *Theologische Mitarbeiten*. The Epistle surrendered by WEISSE, HILGENFELD, HAUSRATH, PFLEIDERER, WEIZSÄCKER, BRÜCKNER, HOLTZMANN.

The objections are :

- (a) The prediction of antichrist unpauline, and indicating a later, Montanist origin.
- (b) Contradiction of the first Epistle as to the imminence of the second coming of Christ.
- (c) The prophecy of antichrist refers to a later period, after Paul's death. Antichrist is Nero, who, after his death,

was supposed to be alive, and whose speedy return from the East to the throne was dreaded by some of the early Christians.

“The rejection of the second Epistle has become almost as universal in the modern critical school as the acceptance of the first” (WEISS). Among the defenders are: LÜNNEMANN (in MEYER’S Commentary), SCHENKEL, REUSS, RÉNAN, BLEEK, JOWETT, ALFORD, SABATIER, WEISS, SALMON, GLOAG, WESTRIK, and KLÖPPER.

On the *locus vexatus*, II., 3-4, see :

Commentaries of LUNEMANN, LANGE, ELLICOTT, JOWETT.

REUSS : Geschichte der Heiligen Schriften N. T.

VON SODEN : Studien und Kritiken, 1885.

PFLEIDERER : Urchristenthum.

FARRAR : Life and Work of St. Paul, II., Excursus 1.

LIGHTFOOT : Art. Second Epistle to the Thessalonians, in SMITH’S Dictionary of the Bible.

8. The Epistles of the Captivity.

EPISTLE TO THE EPHESIANS.

Much attacked by recent critics. Doubts cast upon it first by USTERI and SCHLEIERMACHER. DE WETTE (1826 and 1847) rejected it as a mere verbose expansion of Colossians. BAUR attacked it with Colossians, regarding both as of Gnostic origin, and as an assault on Ebionism. So others of his school, as SCHWEGLER, ZELLER, PLANCK, KÖSTLIN, and DAVIDSON. HILGENFELD (1863, 1875) thought that both were aimed at Cerinthus by an anti-Gnostic writer of the later Pauline school; HITZIG (1870), a genuine Epistle of Paul to the Colossians, enlarged and adapted by the author of Ephesians. Similarly, WEISSE; HOLTZMANN, in his Kritik der Epheser- und Kolosserbriefe, 1872; PFLEIDERER, Paulinismus. Rejected by EWALD, RÉNAN, VOLKMAR, HOLSTEN, RITSCHL, MANGOLD, VON SODEN, SCHMIEDEL, WEIZSÄCKER, and

KLÖPPER (1891). Accepted and defended by BLEEK, MEYER, WEISS, ALFORD, FARRAR, REUSS, SABATIER.

Questions.

Place of Composition.—Majority Rome, including HOLTZMANN, 1892. Others Cæsarea; so REUSS, THIERSCH, MEYER, SABATIER, WEISS, PFLEIDERER, HILGENFELD, LIPSIVS.

Address.—Was it addressed primarily or exclusively to the Ephesian Church? The decision turns largely on the genuineness of the words ἐν Ἐφέσῳ in the first verse.

See WESTCOTT and HORT: Greek Testament, Pt. II. Omit.

Introductions to MEYER's and ALFORD's Comms. Retain.

WEISS: Introduction to N. T. Omit.

BLEEK: Introduction. Omit.

SABATIER: L'Apôtre Paul. Omit.

TISCHENDORF: 8th smaller, brackets.

Addressed exclusively to the Ephesian Church: MEYER, ALFORD, WIESELER, GLOAG, WORDSWORTH. To the Laodiceans: J. MILL, WETSTEIN, PALEY, LEWIN, MANGOLD, VOLKMAR. So BAUR and BLEEK, but not limiting to the Laodiceans.

The circular letter to the Churches of Phrygia or Asia Minor, which the Colossians received from Laodicea (Coloss. IV. 16): LIGHTFOOT (Commentary on Colossians and Philemon), REUSS, J. C. K. VON HOFMANN, W. SCHMIDT (in 5th Edn. of MEYER).

An encyclical Epistle, intended for a wider circle of churches in proconsular Asia, receiving its ultimate designation from Ephesus as the metropolitan city. This hypothesis first propounded by USHER, *Annales V. et N. Test.*, 1712. Similarly, with variations in detail, EICHORN, NEANDER, CREDNER, THIERSCH, HARLESS, OLSHAUSEN, SCHAFF, LANGE, CONYBEARE and HOWSON, RÉNAN, FARRAR, WEISS. Most of these regard ἐν Ἐφέσῳ as spurious. Others hold that the Ephesians received the Epistle, but that neighboring churches were associated with it. Some that the apostle left a blank in verse 1, after the words,

τοῖς ἁγίοις τοῖς οὖσιν, and that the name of the particular place was filled in either by Paul or Tychicus. So WESTCOTT and HORT.

EPISTLE TO THE COLOSSIANS.

Genuineness first assailed by MAYERHOFF (Der Brief an die Colosser, 1838), as a post-Pauline abridgment of Ephesians, directed against Cerinthianism. BAUR (see under Ephesians): An attempt to introduce the Alexandrian logos-teaching into Paulinism. To this general view the Tübingen school, in its stricter sense, has adhered. HILGENFELD returned to the opinion of MAYERHOFF, that the Epistle was aimed at the Cerinthians. A new phase of criticism in HOLTZMANN's Kritik der Epheser- und Kolosserbriefe, 1872. Epistle partly genuine and partly spurious; partly original and partly dependent on Ephesians. From these elements he attempted to extract the Pauline original. Similarly, HAUSRATH, IMMER, PFLEIDERER. PFLEIDERER assumes two different authors for the two Epistles.

Against HOLTZMANN, the genuineness of the whole Epistle defended by WEISS (Jahrbücher für deutsche Theologie, 1872-73, and Einleitung); by BEYSLAG, OLTRAMARE, REUSS, KLÖPPER, 1882 (Kommentar), and H. VON SODEN, in Hand-Kommentar, 1891: a most careful examination and refutation of HOLTZMANN, but rejecting a dozen or more verses. So MANGOLD. An intermediate position was taken by G. H. A. EWALD and RÉNAN—RÉNAN admitting the probable genuineness; EWALD holding that it was composed by Timothy, but in Paul's name, and with his knowledge. WEIZSÄCKER rejects both Colossians and Ephesians, but thinks it more difficult to reject the former.

Question.

Who were the False Teachers assailed in the Epistle?

- (a) Pharisaic - Jewish Christians combining with Essenes:
BLEEK, REUSS, OLTRAMARE.
- (b) Jews: EICHHORN, SCHNECKENBURGER.

- (c) Essenic Theosophists and Ascetics in the Christian Church :
CREDNER, MEYER, EWALD, THIERSCH, RITSCHL, LIGHT-
FOOT, SALMON.
- (d) Christianized Essenes : KLÖPPER, MANGOLD, WEISS,
HOLTZMANN, VON SODEN.
- (e) Cerinthian precursors of Gnostics : NEANDER, MAYER-
HOFF.
- (f) Ebionites of Gnostic tendency : BAUR, LIPSIVS, SABATIER,
SCHMIEDEL.
- (g) Partly Ebionite and partly Gnostic : RÉNAN, HILGEN-
FELD.
- (h) Gentile-Christian Syncretists and Gnostics : PFLEIDERER.

See LIGHTFOOT's Essays: The Colossian Heresy, and The
Essenes, in Commentary on Colossians and Philemon.

On the Essenes, see GINSBURG : The Essenes, their History
and Doctrines, Lond., 1864. SCHÜRER : The Jewish Peo-
ple in the Time of Jesus Christ," Divis. II., Vol. II. UHL-
HORN : Art. Essener, in HERZOG's Real-Encyk.

EPISTLE TO PHILEMON.

Assailed only by BAUR and the Tübingen school.

EPISTLE TO THE PHILIPPIANS.

Attacks by BAUR and the Tübingen school ; later by HITZIG
and KNEUCKER : especially by HOLSTEN, *Jahrbücher für pro-
testantischen Theologie*, 1875. BAUR asserted that it con-
tained Gnostic ideas and expressions, and assigned it to the
second century. According to HOLSTEN, it is a conciliatory
document of the first century, by a Paulinist, aiming to restore
the internal unity of the mixed Jewish and Gentile Church at
Philippi. The language and style are not only un-Pauline, but
anti-Pauline.

The unity of the Epistle disputed by HINRICHS, 1817, H. E. G.
PAULUS, 1799, 1825, and WEISSE, who claimed that it was com-

posed of two separate letters: the first addressed to the church in general, the second to the bishops and deacons. They differ as to the division-line of the letters. SCHRADER and G. H. A. EWALD maintain interpolations. BLEEK, LÜNEMANN, HILGENFELD, SCHENKEL, and MANGOLD hold that Ch. III. furnishes evidence of another and lost letter to the Philippians. CLEMEN, *Die Chronologie der Paulinischen Briefe*, 1893, finds references to the lost letter in i. 1-2, 18, 27, 25-30; iv. 1-7, 10-23.

See the discussion in LIGHTFOOT's Commentary, in the excursus, *Lost Epistles to the Philippians*.

Objections to the genuineness, authenticity, and unity of the Epistle met by LÜNEMANN, B. BRÜCKNER, HILGENFELD, WEIZSÄCKER, HARNACK, PFLEIDERER, WEISS, SABATIER, HOLTZMANN, MANGOLD, LIGHTFOOT. Most recent, R. A. LIPSUS, *Handkommentar zum N. T.*, Bd. II., Abth. 2, 1891.

Questions.

The Place of Composition.—The majority, even of those who refer Ephesians, Colossians, and Philemon to Cæsarea, hold that Philippians was composed at Rome. For Cæsarea are PAULUS, BÖTTGER, THIERSCH.

Date relatively to the Other Three.

(a) Last in order: So the great majority.

(b) Earliest: LIGHTFOOT, FARRAR.

Condition and Constitution of the Philippian Church as indicated in the Epistle, and the Nature of the Disturbances.

See Summary in HOLTZMANN, *Einleitung*, and Introduction to LIGHTFOOT's Commentary.

On the general characteristics of the Epistles of the captivity and their relation to the earlier Epistles, see M. R. VINCENT: *Word Studies in the New Testament*, Vol. III., Introduction. G. MATHESON: *Spiritual Development of St. Paul*, New York, 1893. SABATIER: *The Apostle Paul*.

9. The Pastoral Epistles.

SCHLEIERMACHER's attack in 1807 was confined to the 1st Ep. to Timothy. He assumed that 2d Timothy and Titus were the genuine originals from which 1st Timothy was compiled. He was followed by LÜCKE, NEANDER, BLEEK, and, mostly, by CREDNER. EICHHORN, in 1812, asserted that the three stand or fall together; and CREDNER came over to this view, and ranged himself with DE WETTE, EWALD, MEYER, MANGOLD, and MAYERHOFF.

BAUR's wholesale rejection of all three was followed by SCHWEGLER, HILGENFELD, SCHENKEL, HAUSRATH, MANGOLD, PFLEIDERER, EWALD, RÉNAN, DAVIDSON, MEYER, BEYSLAG, WEIZSÄCKER, HARNACK, SCHOLTEN, SABATIER, and HOLTZMANN. The principal and representative work on this side is HOLTZMANN: *Die Pastoralbriefe kritisch und exegetisch behandelt*, 1880.

REUSS (*Les Épîtres Pauliennes*, 1878) rejects 1st Timothy and Titus, but admits 2d Timothy. So RITSCHL. PFLEIDERER, RÉNAN, KNOKE, admit scraps or notes of Pauline Epistles.

On these concessions, see GLOËL: *Die jüngste Kritik des Galaterbriefes*.

The genuineness of the three is defended by HUTHER (Introd. to MEYER's Commentary on the Pastorals), WIESINGER, WIESLER, VAN OOSTERZEE, LANGE, ALFORD, GLOAG (Introduction to the Pauline Epistles), SALMON, P. FAIRBAIRN, FARRAR (*Life and Work of St. Paul*, II., Excursus IX.), WACE, PLUMPTRE, GEO. G. FINDLAY (in translation of SABATIER's *L'Apôtre Paul*), and FR. ROOS, *Die Briefe des Apostel Paulus und die Reden des Herrn Jesu*, 1887.

Questions.

Is the Imprisonment mentioned in 2d Timothy the one mentioned at the close of the Acts, or a second Imprisonment?—That Paul

was never liberated from his first imprisonment is maintained by EICHORN and DE WETTE, by the whole Tübingen school, and by the later critical school. HOLTZMANN gives up the question as "a labyrinth of untenable hypotheses." Some defenders of the Epistles, as WIESELER, THIERSCH, EBRARD, and REUSS, hold with EICHORN and DE WETTE.

See HOLTZMANN : *Pastoralbriefe*, and *Einleitung*. SCHAFF : *History of the Christian Church*, I., 328, sqq.

The second imprisonment is held by NEANDER, GIESELER, BLEEK, EWALD, LANGE, SABATIER, GODET, RÉNAN, ALFORD, CONYBEARE and HOWSON, LEWIN, FARRAR, PLUMPTRE, ELLICOTT, LIGHTFOOT.

Question of Date in the light of allusions in the Epistles.—It is claimed that a post-apostolic date is indicated by : 1. The character of the heresies referred to ; 2. The church organization which is presupposed ; 3. The institution of widows described in 1st Timothy.

The heretics are held to have been :

- (a) Forerunners of the Gnostics of the second century : A majority of expositors.
- (b) Cerinthians : MAYERHOFF, NEANDER.
- (c) Gnostics of the second century, especially Marcionites : BAUR.
- (a) Cabbalists : BAUMGARTEN, GROTIUS.
- (e) Pharisaic Judaists : THIERSCH (partly).
- (f) Essenes : WEGSCHEIDER, MANGOLD, CREDNER (partly).
- (g) Therapeutæ : RITSCHL.
- (h) Jewish Christians : WIESINGER, J. C. K. VON HOFMANN.
- (i) Not a formulated sect ; incipient Gnosticism, with Judaistic features interwoven by the pseudonymous author of the Epistles : HOLTZMANN.
- (j) Speculative Jewish Christianity ; a general tendency, not a

single system ; a higher development of that which is combated in the Ep. to the Colossians : HUTHER.

Disputers of the genuineness of the Epistles hold that in the genuine Pauline Epistles there is no trace of distinct officers for superintending the churches ; whereas these Epistles recognize bishops, presbyters, and deacons. WEIZSÄCKER finds evidence of the un-Pauline and un-apostolic character of the Epistles in the stress laid upon church organization.

See the elaborate discussion in HOLTZMANN'S *Pastoralbriefe*.

It is claimed that the institution of widows, as described in 1st Timothy, proves the later origin of the Epistle. SCHLEIERMACHER holds that their admission as deaconesses, and the regulations prohibiting their remarriage and insisting that their children shall be grown up, are not conceivable in the apostolic age. BAUR differs from SCHLEIERMACHER in not identifying widows and deaconesses. He thinks there were two classes of widows : actual and official. The latter were, in the ecclesiastical language of the second century, not real widows, but women who devoted themselves to an ascetic life and formed an ecclesiastical grade. HOLTZMANN holds, against BAUR, that they were actually widows, though having an ecclesiastical standing.

It is held that the Epistles abound in un-Pauline words and phrases. This view is exhaustively maintained by HOLTZMANN, *Pastoralbriefe*. See also DAVIDSON'S Introduction.

For defences of the three Epistles, see :

HUTHER : Introduction to MEYER'S Commentary, 4th Edn., or WEISS, 5th Edn., 1885.

FARRAR : *Life and Work of St. Paul*, II., Excursus IX.

SALMON : Introduction to the N. T.

WEISS : Introduction to the N. T., and *Pastoralbriefe*, 1886.

GLOAG : Introduction to the Pauline Epistles.

J. C. K. VON HOFMANN : *Die heilige Schrift neuen Testaments*

zusammenhängend untersucht. Th. 6, Timotheus und Titus, 1874.

WIESINGER: 1st and 2d Timothy and Titus, in CLARK'S Theological Library.

HERZOG: Ueber die Abfassungszeit der Pastoralbriefe, 1872.

KÖLLING: Der erste Brief an Timotheus, 1882.

WACE: Introduction to the Pastoral Epistles in Speaker's Commentary.

PLUMMER: Pastoral Epistles, in Expositor's Bible.

GEORGE G. FINDLAY: Essay appended to trans. of SABATIER'S L'Apôtre Paul.

On the ecclesiastical polity of the Pastorals, see:

BEYSCHLAG: Die christliche Gemeindeverfassung, 1874.

RITSCHL: Entstehung der altkatholischen Kirche.

LIGHTFOOT: Essay on The Christian Ministry, in Commentary on Philipians.

GLOAG: Introduction to the Pauline Epistles.

CAMPBELL: Lectures on Ecclesiastical History.

KÜHL: Die Gemeindeordnung in den Pastoralbriefen, 1885.

J. MÜLLER: Die Verfassung der christlichen Kirche und die Beziehungen derselben zu den Kritik der Pastoralbriefe, 1885.

10. The Epistle to the Hebrews.

Doubts as to the Pauline authorship were current in the earliest times. In the Alexandrian Church it was generally received as Pauline until late in the third century. It was appended in the Peshito to the Pauline Epistles as a non-Pauline, private Epistle. Elsewhere in the Eastern Church the opinion that Paul was the author was general, but not unchallenged. The Council of Laodicæa, in the fourth century, endorsed it as genuine. In the earlier centuries of the Western Church there was no general recognition of the Pauline authorship. In the

middle of the third century it was not only not received as Pauline, but was regarded as uncanonical. The Pauline authorship did not find recognition in the West until after the middle of the fourth century.

For the canonical history, see :

WESTCOTT : Introduction to Commentary on Hebrews.

LÜNEMANN : Introduction to 4th Edn. of MEYER'S Commentary, 1874. Also WEISS, Edn. of 1888.

The Pauline authorship was the prevailing opinion from the fourth to the eighteenth century, except with the Reformers, CALVIN, ERASMUS, LUTHER, BEZA. The weight of modern criticism is heavily against it. It is maintained by a few, chiefly in England, as WORDSWORTH, KAY, CONYBEARE and HOWSON, LEWIN ; and in Germany by J. C. K. VON HOFMANN.

A great variety of opinion as to the author.

(a) Luke : As a translator of a Hebrew original : CLEMENT of Alexandria. As writing under Paul's direction : DELITZSCH, EBRARD, DÖLLINGER, STIER, GUERICKE, THIERSCH.

(b) Silas : GODET.

(c) Barnabas : WIESELER, J. E. C. SCHMIDT, ULLMANN, VOLKMAR, RITSCHL, WEISS, KEIL, SALMON, RÉNAN, ZAHN.

(d) Apollos : DE WETTE, BLEEK, THOLUCK, LÜNEMANN, BUNSEN, FARRAR, ALFORD, DE PRESSENSÉ, DAVIDSON, HILGENFELD, PFLEIDERER.

REUSS and CREDNER waver between Apollos and Barnabas. WESTCOTT gives no decision. EICHHORN, EWALD, HAUSRATH, LIPSIVS, and VON SODEN ascribe it to an Alexandrian Christian.

Questions.

The Readers.—General opinion : Jewish Christians.

A mixed church : WIESELER, J. C. K. VON HOFMANN, ZAHN, MANGOLD, HILGENFELD.

Gentile Christians: VON SODEN.

Locality of the Church.—A variety of opinions.

Alexandria: J. E. C. SCHMIDT, ULLMANN, WIESELER, KÖSTLIN, BUNSEN, HILGENFELD, SCHNECKENBURGER, VOLKMAR, RITSCHL, REUSS.

Rome: HOLTZMANN.

Hebrew-speaking Jews of Palestine: DE WETTE, BLEEK, WEISS, THOLUCK, DELITZSCH, LÜNEMANN, SALMON, WESTCOTT. Churches of Asia Minor: Galatian and Laodicean Churches, Lycaonia, Ephesus; Jewish Churches of Macedonia, Corinth, Antioch, Spain.

Original Language.—The theory of a Hebrew original, founded on a statement of EUSEBIUS, and largely adopted from him, has no independent evidence. It became the traditional opinion of the Mediæval Western Church. Maintained by MICHAELIS, and revived by BIESENTHAL, 1878, and PANEK, 1882.

See Introductions of SALMON, HOLTZMANN, BLEEK, WEISS, and DAVIDSON.

GLOAG: Introduction to the Pauline Epistles.

ZAHN: Art. Hebräerbrief, in HERZOG's Real-Encyk.

REUSS: History of the New Testament.

WESTCOTT: Canon of the N. T. and Commentary on Hebrews.

BLEEK: Lectures on Hebrews, 1868.

The literature is fully given in HOLTZMANN's Einleitung.

11. The Catholic Epistles.

THE FIRST EPISTLE OF PETER.

Attack upon the authenticity opened by SEMLER, 1784. SEMLER and EICHHORN questioned the direct authorship, EICHHORN holding that it was written by John Mark under Peter's direction. BERTHOLDT claimed that the Epistle was written

originally in Aramaic, and rendered into Greek by Silvanus or Mark. DE WETTE and REUSS declared it spurious. BAUR regarded it as the conciliatory treatise of a Pauline disciple. So SCHWEGLER, ZELLER, KÖSTLIN, HILGENFELD, LIPSIUS, PFLEIDERER, HAUSRATH, WEIZSÄCKER, SCHÜRER, KEIM, DAVIDSON, MANGOLD, and VON SODEN, all of whom, while not emphasizing its conciliatory tendency, agree in asserting its literary dependence and late composition.

The majority of critics holds by the traditional view, and accounts for the inferior relation in which the writer puts himself to Paul, on the ground of Peter's practical disposition and want of literary originality. It holds, further, that the primitive-apostolic but peculiar doctrinal character of the Epistle, intermediate between James and Paul, agrees with the theological position of the Apostle, as known to us from the speeches of Peter, the narrative in Acts, and the account of Paul. WEISS and KÜHL add that we have a right to expect an original message from Peter, corresponding to his prominent and recognized position.

Critical doubts turn largely on the conception of the address and the literary relation of the Epistle to those of Paul.

The Address.

- (a) Jewish Christians exclusively, in those provinces of Asia Minor where Paul and his companions had founded Churches: CALVIN, HUG, BERTHOLDT, EICHHORN, WEISS, SCHENKEL, BEYSCHLAG.
- (b) Gentile Christians: DE WETTE, B. BRÜCKNER, WIESINGER, J. C. K. VON HOFMANN, NEANDER, REUSS, LECHLER, SCHAFF, KÖSTLIN, BLEEK, HUTHER, RAMSAY (The Church and the Roman Empire).
- (c) Christians at large, denominated figuratively, "Strangers of the Dispersion": HOLTZMANN, MAYERHOFF, GODET, VON SODEN.

If the address is to Jewish Christians, the fact favors the

early date of the Epistle, before Gentile Christianity had gained the ascendancy in Asia Minor. If to Gentile Christian Churches of Asia Minor founded by Paul, the date must be brought down to the later Pauline time or beyond.

The Gentile Christian destination associates itself with the question of *the relation between the Pauline writings and this Epistle*, and assumes the dependence of the latter upon certain Pauline writings. Details may be found worked out in HOLTZMANN: Kritik der Epheser- und Kolosser-Briefe. (He extends them to all the Pauline Epistles.)

DAVIDSON: Introduction.

VON SODEN: Handkommentar.

W. SEUFERT: Zeitschrift für wissenschaftliche Theologie, 1874, 1881 (with ref. to Romans and Ephesians).

W. BRÜCKNER: Chronologische Reihenfolge, 1890 (with ref. to the N. T. generally, and with the conclusion that the Epistle is dependent upon Romans, Galatians, and Hebrews, and not on Ephesians and the Pastorals).

HUTHER, THIERSCH, WIESINGER, J. C. K. VON HOFMANN (Romans and Ephesians).

BLEEK, LECHLER, G. H. A. EWALD, RÉNAN, SPITTA (the Pauline writings generally).

WEISS asserts a relation between 1st Peter, Ephesians, and Romans XII., XIII. ; but holds that the Pauline writings are dependent on the Petrine Epistle (Der Petrinische Lehrbegriff, 1855, and Einleitung), a view which HOLTZMANN denounces as "the most desperate step of modern apologetic." The relation of the Epistle to Hebrews is urged by HILGENFELD, HOLTZMANN, VON SODEN, and others. Others, again, assert dependence on James. So HILGENFELD, DAVIDSON, PFLEIDERER, VON SODEN. On Acts (so LECHLER, HUTHER, SIEFFERT, SCHENKEL). On Luke and Acts (so SCHULZE). Relations to John are discussed by OSCAR HOLTZMANN and PAUL EWALD.

Date. — Views of the date vary with the explanation of the address: whether addressed to Jewish or Gentile Christians. Assuming the genuineness of the Epistle, the date is placed variously.

- (a) During the later activity of Paul, but before his arrest in Jerusalem: B. BRÜCKNER.
- (b) During the Roman captivity of Paul (about A.D. 62): WIESELER, GUERICKE, BLEEK.
- (c) Shortly before the Neronian persecution: J. C. K. VON HOFMANN, SALMON, RÉNAN.
- (d) After the Neronian persecution (about A.D. 65): EICHORN, HUG, MAYERHOFF, CREDNER, NEANDER, MEYER, DE WETTE, HUTHER, WIESINGER, G. H. A. EWALD, REUSS.
- (e) Before the continuous activity of Paul in Asia Minor (about A.D. 54): WEISS.
- (f) A.D. 67 or 68: ALFORD.
- (g) A.D. 80: W. M. RAMSAY. He does not think this date inconsistent with the Petrine authorship.

Assuming the spuriousness of the Epistle:

- (a) Time of Domitian, A.D. 81-96: SCHOLTEN, VON SODEN.
- (b) Time of Trajan, A.D. 112: BAUR, SCHWEGLER, KEIM, LIPSIVS, PFLEIDERER, HAUSRATH, HILGENFELD, DAVIDSON, SCHMIEDEL.
- (c) Time of Hadrian, A.D. 117-138: ZELLER.
- (d) Time of Antoninus, A.D. 140-147: VOLKMAR.

Place of Composition.—Question whether "Babylon," Ch. V. 13, means the literal Babylon on the Euphrates, or the mystical Babylon, Rome.

For the literal: LANGE, REUSS, ALFORD, WEISS, BLEEK, HUTHER, NEANDER, DE WETTE, CALVIN, ERASMUS.

For the mystical: the Fathers, most of the Roman Catholic interpreters, LUTHER, THIERSCH, G. H. A. EWALD, J. C. K.

HOFMANN, WIESINGER, RÉNAN, the Tübingen school, and recently RAMSAY.

Collateral questions are the asserted twenty-five years' episcopate of Peter at Rome and his martyrdom there, and the asserted episcopate at Antioch. LIPSIIUS and HOLTZMANN interpret the Catholic form of the tradition concerning the common residence of Peter and Paul in Rome, as a later distortion of the original Pauline tradition as to the hostile relations between Peter, and Paul in the person of Simon Magus.

Opposed by RITSCHL, DELITZSCH, HARNACK, HILGENFELD, MANGOLD.

Peter's martyrdom in Rome is maintained by OLSHAUSEN, GIESELER, CREDNER, BLEEK, G. H. A. EWALD, WEIZSÄCKER, MANGOLD, HILGENFELD.

See on the whole subject :

WIESELER : *Chronologie des apostolischen Zeitalters*.

NEANDER : *History of the Chn. Church*.

GIESELER : *Church History*.

WEISS : *Introduction to the N. T.*

LIGHTFOOT : *Apost. Fath.*, Pt. I., Vol. II., p. 481, sqq.

SIEFFERT : Art. *Petrus der Apostel*, in HERZOG's *Real-Encyk.*

On the criticism of the Epistle generally, see :

EICHHORN, CREDNER, SCHLEIERMACHER : *Einleitungen*.

DE WETTE : *Einleitung*, 3d Edn.

SALMON : *Introduction to the N. T.*

WEISS : *Introduction to the N. T.*

BLEEK-MANGOLD : *Einleitung*.

REUSS : *History of the New Testament*.

HOLTZMANN : Art. *Petrus*, in SCHENKEL's *Bibel-Lexikon*.

LECHLER : *Die apostolische und nachapostolische Zeitalter*.

WEISS : *Petrinische Lehrbegriff*, 1855, and *Biblical Theology of the New Testament*.

E. KÜHL: Meyer's Commentary, Petrus-Briefe und Judas, 5th Edn., 1887.

HUTHER: MEYER'S Commentary, Transl. from 3d Edn., N. Y. Edn. by T. DWIGHT.

DAVIDSON: Introduction to the Study of the N. T., 2d Edn.

THE SECOND EPISTLE OF PETER.

Suspected from a very early date, and largely rejected by critics since SEMLER. Chief objections are: want of early attestation; reference to a collection of Pauline Epistles; polemic against Gnostic errors; peculiarities of style; apparent dependence of Ch. II. on the Epistle of Jude.

EDWIN ABBOT (Expositor, 1882, Vol. III.) assails the Petrine authorship on the ground of the language, which he declares unworthy of an apostle, and compares to the attempts of Hindoos to write fine English. Also (in Expositor, 1882) claims that the author borrowed from JOSEPHUS's Antiquities, which was published A.D. 93. Hence the Epistle cannot be Peter's. His view is endorsed, partially at least, by FARRAR (Expositor, 1882). Position sharply reviewed by SALMON, Introduction to the N. T. See also B. B. WARFIELD, Southern Presbyterian Review, April, 1883.

Defenders of the authenticity are OLSHAUSEN, LUTHARDT, WIESINGER, THIERSCH, GUERICKE, B. BRÜCKNER (doubtfully), L. SCHULZ, J. C. K. VON HOFMANN, LUMBY (in Speaker's Comm.), SALMON, SPITTA, WEISS, GROSCH. HUTHER gives up the question as insoluble.

Partition-hypotheses, interpolations, etc.: BERTHELOT, ULLMANN, LANGE, BUNSEN.

Date.

The dates assigned are:

(a) Later years of the first century: G. H. A. EWALD.

- (b) First half of the second century : MAYERHOFF, CREDNER, VON SODEN.
- (c) Middle of the second century : HILGENFELD, HAUSRATH, MANGOLD, HOLTZMANN.
- (d) A.D. 180 : VOLKMAR. A.D. 170 : DAVIDSON. A.D. 100-120 : RAMSAY.

Address.

- (a) To all Christians : DE WETTE, MAYERHOFF, ALFORD, BLEEK, SCHWEGLER.
- (b) To Gentile Christians : WEISS.
- (c) The same as the first Epistle (?) : LUMBY.

Relation to the Epistle of Jude.

- (a) Priority of 2d Peter : THIERSCH, DIETLEIN, DÖLLINGER, HENGSTENBERG, J. C. K. VON HOFMANN, LUMBY, LUT-HARDT, G. E. KING (Did St. Peter write in Greek? 1871), SPITTA, GROSCH.
- (b) Priority of Jude : HUG, EICHHORN, CREDNER, NEANDER, MAYERHOFF, DE WETTE, GUERICKE, REUSS, BLEEK, WIESINGER, B. BRÜCKNER, WEISS, SALMON, PHILIPPI.

Object.

- (a) Conciliation of Pauline and Petrine parties : BAUR, SCHWEGLER, HAUSRATH.
- (b) Aimed at Gnostics : WIESINGER, G. H. A. EWALD, HOLTZ-MANN.
- (c) Aimed at Sadducean Christians : BERTHOLDT.
- (d) Aimed at heretics, but undefined : ALFORD.
- (e) Aimed at the "libertines" of the Epistle of Jude : WEISS.

See SALMON : Introduction to the N. T.

LUMBY : Introduction to Epistles of Peter, in Speaker's Com-mentary.

WEISS : Introduction to the N. T.

HOLTZMANN : Einleitung.

E. KÜHL: MEYER's Commentary, 5th Edn.

F. C. COOK: Art. Peter, in SMITH's Dictionary of the Bible.

WESTCOTT: Canon of the N. T.

GROSCH: Die Echtheit des zweiten Briefes Petri untersucht, 1889.

HOLTZMANN: Jahrbuch für protestantische Theologie, 1876.

SPITTA: Der zweite Brief des Petrus und der Brief des Judas, 1885.

THE EPISTLE OF JUDE.

Authenticity generally acknowledged since the fourth century. LUTHER, SCHLEIERMACHER, NEANDER, REUSS, denied its apostolic origin. SCHWEGLER holds it to be post-apostolic. HILGENFELD, VOLKMAR, SCHENKEL, MANGOLD, LIPSIUS, HOLTZMANN, assign it to the second century.

Questions.

The Author.—Was he the Apostle Jude, son of Alphæus, and brother of the Apostle James (John XIV. 22) so J. C. K. VON HOFMANN, or the Judas of Matt. XIII. 55, a younger son of Joseph and Mary, and brother of the Lord, with James of Jerusalem (so ALFORD, WEISS, DE WETTE, BLEEK, HUTHER, THIERSCH, BEYSCHLAG, SALMON, VON SODEN, SIEFFERT, MAYOR)?

The Apocryphal Quotations in vv. 9, 14, and their sources: The Assumption of Moses, and The Book of Enoch. Jerome says that these quotations were a bar to the reception of the Epistle. Did the author quote from the Assumption? The question whether he quoted from The Book of Enoch was practically settled by JAS. BRUCE's discovery of an Ethiopic Version, 1773, ed. by DILLMANN, 1853.

On these documents see:

SCHÜRER: The Jewish People in the Time of Christ, Divis. II., Vol. III., pp. 54-73.

SALMON: Introduction to the N. T., Ch. XXIV.

R. A. LIPSIUS: Art. Enoch, Book of, in SMITH and WACE.

The Errorists assailed.—This question involves the date: it being claimed that these errors belong to a later date than that which is covered by the life of Jude.

See DAVIDSON: Introduction. HILGENFELD: Einleitung. Who these errorists were is mainly a matter of speculation.

(a) Jewish Christians: CREDNER.

(b) Gnostics: SCHENKEL, HOLTZMANN.

(c) Vicious men generally: DE WETTE, SCHWEGLER, REUSS, BLEEK, J. C. K. VON HOFMANN.

(d) Heretical teachers, possibly Gnostic: DORNER.

(e) Libertines, interpreting the doctrine of grace as a warrant for a licentious life: WEISS.

(f) The Nicolaitans of the Apocalypse: G. H. A. EWALD, HUTHER, THIERSCH, SIEFFERT.

(g) Sadducean Christians: BERTHOLDT.

Relation to 2d Peter.

See on 2d Peter.

The Nature of the Relationship of those who are called "the Brethren of the Lord."

See LIGHTFOOT's Essay, The Brethren of the Lord, in Commentary on Galatians; and Essay on the same subject, in J. B. MAYOR's Commentary on James.

For the critical questions generally, see:

SPITTA: Der zweite Brief des Petrus und der Brief des Judas, 1885.

SIEFFERT: Art. Judasbrief, in HERZOG's Real-Encyk.

VENABLES: Art. Jude, Epistle of, in SMITH's Dictionary of the Bible.

KÜHL: In 5th Edn. of MEYER's Commentary.

The Introductions of SALMON, WEISS, HOLTZMANN, and DAVIDSON.

REUSS: History of the New Testament.

THE EPISTLE OF JAMES.

The critical discussions are involved, and are complicated with different theories of the historical development of primitive Christianity. They include :

(1) The evidence of early tradition to the circulation and reception of the Epistle.

(2) The identity of the author. The meaning of the term "Brethren of the Lord." Whether the writer was an apostle.

(3) The date, which again involves the question : Whether the Epistle indicates the use of the Pauline and other New Testament writings.

The stage of church development as indicated by the contents. This embraces : the absence of references to the controversy between Jews and Gentiles ; to the existence of Gentile Christians and the terms of their admission into the church ; to Jewish law and ordinances ; to the relations between Jewish and Pauline Christianity.

The use of the term *συναγωγή*, instead of *ἐκκλησία*. The indications of the character of church polity and discipline.

(4) Is the tone of the Epistle Judaic ? On these questions turn the decision as to an apostolic or post-apostolic date. Closely related to the last question (3) is that of

(5) The readers. Is the Epistle addressed to Jewish Christians out of Palestine ? Were there mixed churches outside of Palestine ? Is it addressed to Jews in general, or to Christians in general, or to separate sects of Christians ?

(6) The doctrinal contents. Does the Epistle oppose the doctrine of justification by faith ? The assumed absence of the essential doctrines of Christianity. The teaching as to ritual and orthodox belief.

(7) The relations of the Epistle to other N. T. books and to the Pastor of Hermas.

The apostolic origin of the Epistle was questioned by ERASMUS, and was assailed by LUTHER on the ground that it contradicts Paul and all other Scripture in proclaiming righteousness by works. He assumed that some passages were borrowed from 1st Peter, and that Ch. IV. 5 is from Gal. IV. 17. The author must have lived long after Peter and Paul.

LUTHER was followed by the Lutheran critics generally and by WETSTEIN. J. E. C. SCHMIDT (1804-5) maintained that the Epistle was a translation of an Aramaic original by a later hand. So L. BERTHOLDT (1812-19). SCHLEIERMACHER pronounced it a fabrication. DE WETTE suspected it on the ground of James's good Greek. BAUR ascribed it to a pseudonymous writer of late date, when Jewish Christianity and Paulinism were approaching reconciliation. Ebionitic in tone; shows an acquaintance with the Pauline Epistles, the Epistle to the Hebrews, and the Gospel according to the Hebrews. It is conciliatory in its discussion of the antagonism between the Gentile Christians, who are represented by "the rich," and the Jewish Christians or "the poor." It approximates to Paulinism in the ideas of "the law of liberty," Christianity a new creation, and faith as an inward and confident apprehension of the doctrine of salvation; but it opposes the doctrine of justification by works to the Pauline doctrine of justification by faith.

BAUR's view was developed by SCHWEGLER. RITSCHL refused to admit that the Epistle was post-apostolic, though holding that it represents the Jewish-Christian tendency against Pauline justification. HILGENFELD assigned it to the time of Domitian (81-96), and saw in it an attack on Paulinism from an Essenic point of view. REUSS thinks its genuineness not beyond doubt, but opposes the Tübingen conclusions as to its late date and sources.

Modern criticism has very generally recognized its authenticity. So CREDNER, NEANDER, KERN, THIERSCH, SCHAFF, W. BRÜCK-

NER, WIESINGER, HUTHER, BLEEK, ALFORD, SALMON, WEISS, BEYSLAG, MAYOR.

Those who agree that the writer is the person known in the Acts simply as "James," differ as to whether this James is identical with James the Apostle or distinct from him.

Identical: EICHORN, WIESELER, SCHNECKENBURGER, THEILE, GUERICKE, LANGE.

Distinct: CREDNER, KERN, NEANDER, THIERSCH, SCHAFF, W. BRÜCKNER, WIESINGER, BLEEK, ALFORD, HUTHER, BUNSEN, MANGOLD, WEISS, RITSCHL, BEYSLAG, LECHLER, SALMON, MAYOR.

On the question of the meaning of "Brethren of the Lord" see LIGHTFOOT's Essay, in Commentary on Galatians, and MAYOR, in Commentary on James.

On the question whether the brethren of the Lord were apostles, see LIGHTFOOT's Essay, MAYOR's Commentary on James (p. x., sqq.), and WEISS, Introduction to the N. T.

Readers.

- (a) Jews in heathen lands: NEANDER, LECHLER, REUSS, HUTHER, BEYSLAG, BLEEK-MANGOLD, WIESINGER SCHMIEDEL, DAVIDSON, SALMON, GLOAG, ALFORD.
- (b) Jews, but not necessarily Jewish Christians: CREDNER, HUG, GUERICKE, LANGE, WEISS.
- (c) Immature Christians, Jews and proselytes, without any organized Christian teaching: MAYOR.
- (d) All Jewish Christians, including those in Palestine: J. C. K. VON HOFMANN, THIERSCH.
- (e) Christians at large, figuratively styled *Διασπορά*, after the analogy of the Old Testament people of God dispersed among the heathen: SCHWEGLER, DE WETTE, LÜCKE, HILGENFELD, SCHENKEL, KLÖPPER, HOLTZMANN, VON SODEN.

- (f) Separate conventicles of Essenically disposed Christians :
W. BRÜCKNER.

Date.

- (a) Earliest of the New Testament books, about A.D. 50 :
SCHNECKENBURGER, NEANDER, J. C. K. VON HOFMANN,
HUTHER, BEYSLAG, ALFORD, PLUMPTRE, RITSCHL,
WEISS, P. EWALD, BLEEK-MANGOLD, LECHLER, MAYOR.
- (b) A.D. 60 : DE WETTE, CREDNER, GUERICKE, G. H. A.
EWALD, SIEFFERT, SCHULZE.
- (c) Toward the close of James's life (acc. to Josephus, about
62 A.D.) : WIESINGER, WOLDEMAR SCHMIDT, B. BRÜCK-
NER, WORDSWORTH, FARRAR (Early Days of Christianity).
- (d) Shortly before the fall of Jerusalem : DAVIDSON.
- (e) During the reign of Domitian, A.D. 81-96 : HOLTZMANN,
VON SODEN.
- (f) In the second century : W. BRÜCKNER, A.D. 150 ;
PFLEIDERER, possibly a little later.

Doctrinal Contents.

The opinion which assigns the Epistle to a later date rests partly on the assumption of the author's acquaintance with the Pauline writings and his antagonism to the Pauline doctrine of justification by faith. This latter point was made by LUTHER, and developed by BAUR, SCHWEGLER, and RITSCHL, though RITSCHL refused to give up the authenticity of the Epistle. HOLTZMANN says that the Epistle exhibits a faith devoid of moral impulse, and befitting the lassitude and somnolence of contemporary Christianity ; and KLÖPPER declares that it "covers the utter absence of Christian sentiment with the withered fig-leaf of an inane, intellectual faith."

Relation to other Writings.

The assumed acquaintance of the writer with the Pauline Epistles and the Epistle to the Hebrews, as well as the unques-

tionable resemblances in the Epistle to 1st Peter, are used to push forward the date. The passages are drawn out in detail by HOLTZMANN (*Einleitung*, pp. 335, 336). Resemblance and dependence are also asserted with reference to the Clementine Homilies and the Pastor of Hermas. PFLEIDERER claims that the author was a contemporary of Hermas, and both he and SCHWEGLER assert that the Epistle is merely the Pastor stripped of its apocalyptical imagery. W. BRÜCKNER claims that the Epistle is copied from 1st Peter, and gives parallels from Romans, Corinthians, Hebrews, the Apocalypse, and the Gospel of Matthew, to show that it was written after these.

On the other hand, it is held that Paul, Peter, and Hermas drew upon the Epistle of James. See especially MAYOR, *The Epistle of James*, who gives very full lists of passages. On the Epistle, the author, and critical questions generally, see :

SCHWEGLER : *Nachapostolische Zeitalter*.

RITSCHL : *Entstehung der altkatholischen Kirche*.

KERN : *Kommentar*.

WEISS : *Introduction to the N. T.*

HOLTZMANN : *Einleitung*.

HUTHER : *Introduction to Ep. of James*, in MEYER'S *Commentary*, and BEYSCHLAG'S Edn., 1888.

SIEFFERT : *Art. Jacobus*, in HERZOG'S *Real-Encyk.*

REUSS : *History of the New Testament*, Vol. I., p. 142, with literature.

J. B. MAYOR : *The Epistle of St. James*, 1892. The latest and best handbook on the Epistle.

GLOAG : *Introduction to the Catholic Epistles*, 1887.

W. BRÜCKNER : *Die chronologische Reihenfolge in welche die Briefe des N. T. verfasst sind*, 1890.

LECHLER : *Apostolische und nachapostolische Zeitalter*. Eng. Transl., 1886.

ZAHN : *Geschichte des neutestamentlichen Kanons*.

A. P. STANLEY: Sermons and Essays on the Apostolical Age, 3d Edn., 1874.

SALMON: Introduction to the N. T., Ch. XXIII.

A very good bibliography is given by MAYOR, p. ccxiv., sqq.

THE FIRST EPISTLE OF JOHN.

Is it intended as an Epistle Proper?

The question raised by HEIDEGGER, Enchiridion Biblicon, 1681.

(a) At most a pastoral letter: REUSS, WESTCOTT.

(b) A circular pastoral: NEANDER.

(c) An Epistle proper: LÜCKE, HUTHER, DÜSTERDIECK, BLEEK, WEISS, ALFORD.

BENGEL says: "John writes an Epistle simply, without inscription or conclusion. He does not appear to have sent it abroad, but to have communicated it in person to his hearers."

Relation to the Fourth Gospel.

(a) An independent writing: LÜCKE, BLEEK, DE WETTE, HUTHER, DÜSTERDIECK, WEISS, WESTCOTT, ALFORD.

(b) A second or practical part of the Gospel: EICHORN, STORR, BRETSCHNEIDER, REUSS.

(c) An accompanying or dedicatory work: HUG, THIERSCH, J. C. K. VON HOFMANN, EBRARD, HAUSRATH, HAUPT.

That the two are related is generally conceded.

Authenticity.

Associated with that of the Gospel and Apocalypse. BRETSCHNEIDER and PAULUS maintained unity of authorship, but ascribed both Epistle and Gospel to the Presbyter John. The Tübingen criticism regarded both as post-apostolic, but was divided as to unity of authorship. Unity of authorship is held by the majority of critics.

Priority of Authorship as related to the Gospel.

The Epistle first: BLEEK, B. BRÜCKNER, HUTHER, WEISS, REUSS, ZELLER, HILGENFELD, DAVIDSON.

The Gospel first: LÜCKE, DE WETTE, G. H. A. EWALD, GUE-
RICKE, HAUPT, BAUR, MANGOLD, SCHENKEL, THOMA, WEIZS-
ÄCKER, W. BRÜCKNER, PFLEIDERER, WESTCOTT, ALFORD,
WATKINS.

HOLTZMANN regards the Epistle as a remoulding of the theol-
ogy of the Gospel in the interest of a popular conception of
Christianity, thus necessitating difference of authorship.

See WEISS: Introduction to the N. T.

Relation to the Apocalypse.

See under Apocalypse.

Destination.

- (a) Circle of Asiatic Churches, of which Ephesus was the
centre: WESTCOTT, WEISS, BLEEK, HUTHER.
- (b) To the Parthians: a view which gained currency through
AUGUSTINE. Quite unsupported. See discussion in HU-
THER, Introduction to the Epistle, in MEYER'S Com-
mentary.
- (c) Christendom outside of Asia Minor: HOLTZMANN.

Doctrinal Errors assailed.

- (a) Ebionites: EICHHORN.
- (b) Docetists: LÜCKE, DE WETTE, CREDNER, REUSS, HAUS-
RATH, SCHENKEL, THIERSCH, BEYSLAG.
- (c) Cerinthians: SCHLEIERMACHER, NEANDER, DORNER,
DÜSTERDIECK, EBRARD, HUTHER, HAUPT, KEIM, WEISS.
- (d) Apostates from the Christian Church: BLEEK.
- (e) Errors aimed at the doctrine of Christ's person, and com-
bining Ebionitic, Docetic, and Cerinthian tendencies:
WESTCOTT.

For the details of the memorable controversy over Ch. V.
7, see:

SCRIVENER: Introduction to the Criticism of the New Testa-
ment.

S. P. TREGELLES: An Account of the Printed Text of the Greek New Testament.

JOHN SELBY WATSON: The Life of RICHARD PORSON, M.A.

EZRA ABBOT: Orme's Memoir of the Controversy on 1 John V. 7.

WESTCOTT and HORT's Greek Testament, Pt. II.

Place of Composition. Generally received opinion: Ephesus; some, Patmos.

THE SECOND AND THIRD EPISTLES OF JOHN.

ERASMUS revived the conjecture of JEROME, that the author was the Presbyter John. So EBRARD, CREDNER, WIESELER.

Almost all modern commentators assign the Epistles to the apostle. See discussion of EBRARD's position, in HUTHER's Introduction to MEYER's Comm.

BAUR maintained a pseudo-John as the author of both. SCHLEIERMACHER thought that the two were by different authors. HILGENFELD and HOLTZMANN assign them to the post-apostolic age.

Question as to the address, *κυρία*, in II. 1, whether it describes a person or a society. See WESTCOTT's Commentary on the passage.

On the three Epistles see:

WESTCOTT: The Epistles of St. John, 2d revd. Edn., 1886.

LÜCKE: Commentar über die Schriften des Evangelisten Johannes. Epistles, 3d Edn., by BERTHEAU, 1856.

W. BRÜCKNER: Die chronologische Reihenfolge, etc.

REUSS: History of the New Testament, Vol. I., pp. 236-37, with literature.

HOLTZMANN: Enleitung, p. 476, sqq.

WEISS: Introduction to the N. T., Amer. Edn., Vol. II., p. 174, sqq., and Edn. of MEYER, 1888.

EBRARD: Art. Johannes der Apostel und seine Schriften, in HERZOG's Real-Encyk.

SALMON: Introduction to the N. T.

V. ENVIRONMENT.

Under this term may be included all that goes to the setting or illustration of the New Testament. If that book be regarded and used merely as an arsenal of proof-texts for dogmatic systems, it will be a dead book to the student, and will inevitably serve the worst uses of a narrow and intolerant scholasticism. Dogmatic theology is to be constructed out of the Bible on the basis of an honest and intelligent exegesis. The New Testament pulsates with life; but it will not communicate that life to the merely textual student. It must be studied in the light of history, chronology, geography, archæology, and ethnography. The Student must make himself familiar with contemporary history, political institutions, social and domestic usages, biography, topography, and religious controversies. He must study the history of doctrine, the characteristics of contemporary religions, the results of travel and archæological research, the characteristics of Greek, Roman, Hebrew, and Oriental life, and the features of Jewish and Roman legislation.

The range of the literature on these topics is very extensive, and the plan of this volume does not contemplate a detailed account of it. A few topics and sources may be indicated.

The Student will be obliged to depend much upon *Cyclopædias*. Of these there may be named :

WILLIAM SMITH : Dictionary of Greek and Roman Geography ;
Dictionary of Greek and Roman Antiquities ; Dictionary of
Greek and Roman Biography and Mythology.

SMITH and CHEETHAM : Dictionary of Christian Antiquities.

SMITH and WACE : Dictionary of Christian Biography, Literature, Sects, and Doctrines.

W. SMITH : Dictionary of the Bible. Ed. by HACKETT and AB-
BOT.

McCLINTOCK and STRONG : Cyclopædia of Biblical, Theological, and Ecclesiastical Literature.

E. K. A. RIEHM : Handwörterbuch des biblischen Alterthums. New Edn., 1892, sqq.

HERZOG : Real-Encyklopädie.

SCHENKEL : Bibel-Lexikon.

SCHAFF-HERZOG : Encyclopædia of Religious Knowledge.

J. HAMBURGER : Real-Encyklopädie für Bibel und Talmud. 3d Edn., 1892, sqq.

J. BINGHAM : Origines Ecclesiasticæ, or Origins of the Christian Church.

The Heathen and the Jewish World.

J. J. DÖLLINGER : Heidenthum und Judenthum. Eng. Transl. : The Gentile and the Jew.

TH. MOMMSEN : The Provinces of the Roman Empire.

W. M. RAMSAY : The Church in the Roman Empire before A.D. 170.

W. T. ARNOLD : The Roman Provincial Administration.

C. MERIVALE : History of the Romans under the Empire, and The Conversion of the Roman Empire.

B. F. WESTCOTT : Essay on The Two Empires, the Church and the World, in Commentary on the Epistles of John.

ED. HATCH : The Influence of Greek Ideas and Usages upon the Christian Church. Hibbert Lectures, 1888.

G. UHLHORN : The Conflict of Christianity with Paganism.

KEIM : Rom und das Christenthum.

SCHÜRER : Geschichte des Jüdischen Volkes im Zeitalter Jesus Christi. Eng. Transl., in CLARK'S Foreign Theological Library.

E. STAPFER : Palestine in the Time of Christ.

G. H. A. EWALD : History of Israel. Vol. VI. : Christ and his Times.

A great mass of illustrative material is worked up in :

Lives of Christ and of Paul.

WEISS : *Leben Jesu*. Eng. Transl., in CLARK'S Foreign Theological Library.

KEIM : *Die Geschichte Jesu von Nazareth in ihrer Verkettung mit dem Gesammtleben seines Volkes*. Eng. Transl. : *Jesus of Nazareth and the National Life of Israel*.

HASE : *Das Leben Jesu*.

BEYSCHLAG : *Leben Jesu*. 2d Edn., 1887.

A. EDERSHEIM : *The Life and Times of Jesus the Messiah*. Useful for illustrations from Jewish literature and life.

F. M. FAIRBAIRN : *Studies in the Life of Christ*.

CONYBEARE and HOWSON : *The Life and Epistles of St. Paul*.

T. LEWIN : *The Life and Epistles of St. Paul*.

FARRAR : *The Life and Work of St. Paul*.

Manners and Customs.

EDERSHEIM : *Sketches of Jewish Social Life in the Days of Christ*.

VAN LENNEP : *Bible Lands*, 1875.

DELITZSCH : *Ein Tag in Kapernaum. Jesus und Hillel. Durch Krankheit zur Genesung*. All translated.

W. M. THOMSON : *The Land and the Book*. 3 vols., 1880-84.

Geography and Topography.

EDWARD ROBINSON : *Biblical Researches in Palestine, and Physical Geography of the Holy Land*.

E. A. FREEMAN : *The Historical Geography of Europe*.

S. MERRILL : *East of the Jordan*, 1881.

Zeitschrift of the Palästina-Verein from 1878.

F. R. CONDER : *Tent-Work in Palestine*, 1878.

H. V. GUÉRIN : *Description géographique, historique et archéologique de la Palestine*, 1868-80, not completed.

A. P. STANLEY : *Sinai and Palestine*.

- K. BAEDERER : Handbook of Palestine and Syria.
 PORTER : MURRAY'S Handbook of Syria and Palestine. Revd.
 1892.
 H. B. TRISTRAM : The Topography of the Holy Land. Lond.,
 1874.
 GEIKIE : The Holy Land and the Bible.
 RITTER : Comparative Geography of Palestine and the Sinaitic
 Peninsula. Transl. by W. L. GAGE, 1866.
 K. VON RAUMER : Palästina, 4th Edn., 1880. 5th Edn. an-
 nounced.

On Jerusalem.

- WILSON and WARREN : Recovery of Jerusalem, 1871.
 WARREN : Underground Jerusalem, 1870.
 The Ordinance Survey Maps, 1865.
 ZIMMERMANN'S Maps, 1876-80.
 LEWIN : The Siege of Jerusalem by Titus.
 G. WILLIAMS : The Holy City, 1845.
 Committee of Palestine Exploration Fund : Our Work in Pal-
 estine, 1873.
 T. TOBLER : Zwei Bücher, Topographie von Jerusalem und seine
 Umgebungen, 1853-54.

The bibliography on Jerusalem will be found in TOBLER'S
 Bibliographia Geographica Palestinæ, 1867-75. For a valu-
 able catalogue of works on Palestine, see :

Art. Palestine, Encyclopædia Britannica, at the close of
 the article.

See also :

- R. RÖHRICHT : Bibliotheca Geographica Palestinæ, 1890.

Biblical Maps and Atlases.

- H. KIEPERT'S Wall-Maps, 6 × 4 feet, with biblical, classical,
 and modern names.
 H. S. OSBORN'S Wall-Map, 9½ × 6 feet.

Maps of the Palestine Exploration Fund, compiled by ARMSTRONG and revised by WILSON and CONDER, Lond., 1890, 8 × 5½ feet; also in sheets. Names distinguished as given in O. T., N. T., Apocrypha, Josephus, Talmud, and in modern usage. Best.

TH. MENKE: Bibel-Atlas, 1868. It is also a historical atlas.

SMITH and GROVE: Atlas of Ancient Geography, Biblical and Classical, 1875. Expensive.

Chronology.

WIESELER: Chronologische Synopse der vier Evangelien. Transl. by VENABLES, 1864.

LEWIN: Fasti Sacri (from B.C. 70 to A.D. 70), 1865. Essay on the Chronology of the New Testament, 1854.

ZUMPT: Das Geburtsjahr Christi.

S. J. ANDREWS: Life of Our Lord.

W. BRÜCKNER: Die chronologische Reihenfolge in welche die Briefe des N. T. verfasst sind, 1890.

C. CLEMEN: Die Chronologie der Paulinischen Briefe, 1893.

Christian Art.

K. SCHNAASE: Geschichte der bildenden Künste, 1844-66.

F. T. KUGLER: Handbuch der Kunstgeschichte, 1855.

J. G. KINKEL: Geschichte der bildenden Künste bei den christlichen Völkern, 1845.

PIPER: Mythologie und Symbolik der christlichen Kunst, 1851-66.

W. LÜBKE: Kunstgeschichte, 1864; Geschichte der Plastik, 1863.

MRS. A. JAMESON: Legends of the Madonna; Sacred and Legendary Art; History of Our Lord.

MOMMSEN: The Roman Catacombs. Contemporary Review, May, 1871.

J. H. PARKER: The Archæology of Rome—the Catacombs.

MERZ: Art. Katakomben, in HERZOG's Real-Encyk.

G. B. DE ROSSI: *Inscriptiones Christianæ*; Roma Sotteranea. Art. Catacombs, in SMITH and CHEETHAM'S Dictionary of Christian Antiquities.

NORTHCOTE and BROWNLOW: Roma Sotteranea. 2 vols.

R. LANCIANI: Pagan and Christian Rome, 1893.

Palæography and Epigraphy.

V. GARDTHAUSEN: *Griechische Palæographie*, 1879. New Edn. announced.

S. REINACH: *Traité d'Épigraphie Grecque*. Paris, 1885. Second Part, an annotated translation of NEWTON'S Greek Epigraphy.

K. MEISTERHAUS: *Grammatik der Attischen Inschriften*. 2d Edn., 1888.

T. BIRT: *Das antike Buchwesen in seinem Verhältniss zur Literatur*, 1882.

E. A. BOND and E. M. THOMPSON, Eds.: *Palæographical Society. Fac-similes of Manuscripts and Inscriptions, containing fac-similes of N. T. Texts*. From 1873, on.

W. WATTENBACH: *Schrifttafeln zur Geschichte der griechischen Schrift*, 1877. *Scripturæ Græcæ Specimina*, 1883.

T. W. ALLEN: *Notes on Abbreviations in Greek Manuscripts, with fac-similes*. Oxford, 1889.

E. L. HICKS: *Manual of Greek Historical Inscriptions*. Oxford, 1882. *Ancient Greek Inscriptions of the British Museum*.

— *Corpus Inscriptionum Græcarum*.

— *Corpus Inscriptionum Latinarum*.

STERRETT: *Epigraphic Journey in Asia Minor*.

W. M. RAMSAY: *Inscriptions in Journal of Hellenic Studies*.

— *Corpus Inscriptionum Atticarum*, 1877-1892.

LEBAS-WADDINGTON: *Voyages Archéologiques*, Vol. III.

G. B. DE ROSSI: *Inscriptiones Christianæ Urbis Romæ*.

— *Ephemeris Epigraphica*.

VI. THE HISTORY OF EXEGESIS.

This is the point of transition to the second part of this book—the Catalogue of Exegetical Works. In the study of commentaries it is important that the Student should be able to assign each to its proper position in the development of exegetical science, and should know the particular phase and school of biblical criticism which each represents. The science of exegesis is progressive, and in many cases older commentaries are rendered useless by advances in knowledge, by the adoption of sounder principles of criticism, and by the improvement of critical methods. With all the accumulations of travel, historical study, and archæological discovery which are massed in the modern biographies of Paul and in the later commentaries on the Acts, it would be only a waste of time or a gratification of antiquarian curiosity to study the Commentaries of BUGENHAGEN or GERHARD or LIMBORCH.

On the history and methods of interpretation, see :

M. S. TERRY : *Hermeneutics*, 1883, pp. 739–752, with Bibliography.

FARRAR : *The History of Interpretation*. Bampton Lectures, 1885.

J. DRUMMOND : *Philo Judæus*, for illustration of the allegorical method of interpretation.

For patristic methods of interpretation, see :

ORIGEN : *De Principiis*. Lib. IV.

TICHONIUS : *De Septem regulis*.

JEROME : *De Optimo genere interpretandi*. Ep. 101.

TRENCH : *Essay on Augustine as an Interpreter of Scripture*, in *St. Augustine on the Sermon on the Mount*.

BÖHRINGER : *Die Kirche Christi und ihre Zeugen*. 2d Edn., 1873.

NEANDER : *Antignostikus, Geist des Tertullianus*, etc. Eng. Transl., 1864.

HILGENFELD : *Hermæ Pastor*, 1881.

PART II

COMMENTARIES ON THE NEW TESTAMENT

COMMENTARIES ON THE NEW TESTAMENT

PATRISTIC COMMENTARIES

For editions see under Patristic Quotations.

ORIGEN : Wrote commentaries or homilies on most of the N. T. Books. There remain : Greek fragments and an old Latin version of Commentary on Matthew ; Greek fragments of Luke and short homilies on Luke, translated by JEROME ; considerable Greek fragments of the great Commentary on John, in thirty-two books ; a condensed Latin translation of Romans ; Greek notes on eleven homilies on 2d Corinthians ; Latin fragments of Galatians ; large Greek extracts from Ephesians, and a Latin translation by JEROME ; Latin fragments from Philippians, Colossians, Titus, Philemon ; a considerable portion of 1st Thessalonians in the Latin of JEROME.

HILARY OF POICTIERS : A Commentary on Matthew, which is the earliest composed in the Western Church on one of the Gospels. Benedictine Edn., 1693.

CHRYSOSTOM : Commentaries, mostly in the form of homilies. The most important extant are 90 on Matthew, 33 on Romans, 74 on 1st and 2d Corinthians ; also on Acts and Galatians.

JEROME : Commentaries on Matthew, Galatians, Ephesians, Philemon, Titus ; and homilies on Luke, translated from ORIGEN.

AMBROSIASER (known as the PSEUDO-AMBROSE) : Commen-

tary on the whole body of the Pauline Epistles, formerly ascribed to AMBROSE, but now commonly to HILARY, a deacon of the Roman Church. Usually included in the works of AMBROSE, Benedictine Edn.; also issued separately at Cologne, 1530, 1532.

THEODORE OF MOPSUESTIA : Fragments of his Commentary on all the Pauline Epistles inserted by J. A. CRAMER of Oxford in his *Catenæ*, 1841-44. Complete Latin version of Commentary on Galatians and the nine following Epistles, discovered at Amiens. Of this, Galatians, Ephesians, and Philemon were published by CARDINAL PITRA in 1852 as the work of HILARY OF POICTIERS. The Latin version of the Commentaries on the minor Pauline Epistles, with collation of the Greek fragments, was issued from the Cambridge University Press, 1880-82.

AUGUSTINE : Sermon on the Mount ; parts of Epistle to the Romans ; Epistle to the Galatians ; 124 Homilies on John's Gospel ; Homilies on the 1st Epistle of John.

CYRIL OF ALEXANDRIA : On the Gospel of John : Edn. by AUBERT, 1658 ; PUSEY, 1850. On the Gospel of Luke : Edn. by PAYNE SMITH, from a Syriac version.

THEODORET : All the Pauline Epistles and Hebrews. Edn. of SCHULZE and NÖSSELT, 1769-74.

BP. LIGHTFOOT says : " His Commentaries on St. Paul have been assigned the palm over all patristic expositions of Scripture, but have little claim to originality ; and he who has read CHRYSOSTOM and THEODORE OF MOPSUESTIA will find scarcely anything in THEODORET which he has not seen before " (Comm. on Galatians).

ÆCUMENIUS (10th century) : On the four Gospels, Acts, Catholic Epistles, Apocalypse, and all the Pauline Epistles. Edn. Paris, 1631. Revd. Edn., CRAMER, Oxford, 1840.

THEOPHYLACT (11th century) : On the Gospels, Acts, and Paul-

ine Epistles. Splendid Edn. by J. F. DE RUBEIS, Venice, 1754-63.

EUTHYMIUS ZIGABENUS (12th century): On the four Gospels.

MIGNE's Patrologia. Best Edn., MATTHAEI, 1792, Leipzig. Greek and Latin.

COMMENTARIES ON THE WHOLE NEW TESTAMENT.

An ample list will be found in the 1st vol. of the American Edn. of MEYER.

H. A. W. MEYER and associates: Kritisch-exegetischer Kommentar über das Neue Testament.

MEYER himself prepared the Gospels, Acts, Romans, Corinthians, Galatians, and the Epistles of the Captivity. The remaining books were prepared by his collaborators. The German original has passed through numerous editions, supervised since MEYER's death by BERNHARD WEISS. Especially noteworthy among these are the editions of WEISS, viz.: Synoptic Gospels, Gospel and Epistles of John, Romans, Hebrews, Timothy and Titus, WENDT's Acts of the Apostles, HEINRICI's Corinthians, BEYSLAG's James. Eng. Transl. published by CLARKS, Edinburgh; but several volumes of the American reprint by FUNK & WAGNALLS, New York, are preferable, especially those edited by PRESIDENT DWIGHT, of Yale University.

MEYER is a prince among exegetes. He is devout, learned, fair, pervaded with the historic consciousness, independent of dogmatic canons, judicial, clear in statement. He leans toward an excessive literalism, and is not a good authority on textual questions.

HENRY ALFORD: The Greek Testament, etc. Vols. I. and II., 7th Edn.; Vol. III., 5th Edn.; Vol. IV., 5th Edn.

Among the first to introduce the German exegetics into England. Relies much upon German authorities, especially

• MEYER, BLEEK, and DELITZSCH. Too much given to balancing opinions. Learned, evangelical, and devout. Paid much attention to the text. Gave a revised text with digest of various readings, mainly on the basis of TREGELLES and TISCHENDORF. His work was most useful, and is still serviceable.

JOHN ALBERT BENDEL: *Gnomon Novi Testamenti*. Edn. of STEUDEL, Tübingen, 1855. Translated by FAUSSET in England, and by C. T. LEWIS and M. R. VINCENT in America. Philadelphia, 2 vols., 1860-62. A German Transl. by C. F. WERNER. Stuttgart, 1853.

Deals with the individual words of the New Testament, "pointing out, from the natural force of the words, the simplicity, depth, harmony, and saving power of its divine thoughts" (title). Is quoted with respect by the modern critics. No textual or philological value, but very suggestive to the preacher.

W. M. L. DE WETTE: *Kurzgefasstes exegetisches Handbuch zum Neuen Testament*. Re-edited by MESSNER, B. BRÜCKNER, and others.

Masterly brevity and precision, and wide and accurate scholarship.

H. J. HOLTZMANN, R. A. LIPSUS, P. W. SCHMIEDEL, H. VON SODEN: *Hand-Kommentar zum Neuen Testament*, 1889, sqq.

Popular, critical, and representing the later and radical school of criticism.

PHILIP SCHAFF (Ed.): *A Popular Commentary on the New Testament, etc.* New York.

F. C. COOK (Ed.): *The Bible Commentary*, known as the *Speaker's Commentary*.

C. J. ELLICOTT (Ed.): *New Testament for English Readers*, 3 vols. London and New York, 1878, sqq.

The three last named are of a popular character and

with the English text. They contain, however, much valuable work, as the Commentary on John's Gospel by MILLIGAN and MOULTON in SCHAFF; WESTCOTT on John's Gospel, EVANS on 1st Corinthians, WAITE on 2d Corinthians, GIFFORD on Romans, and LUMBY on 2d Peter, in the Speaker. ELLICOTT's is among the very best of the popular commentaries.

CALVIN: CALVIN's Commentaries cover all the books of the New Testament except the Apocalypse. The best Edn. is that of BAUM, CUNITZ, and REUSS (Braunschweig, begun 1863, and not yet completed). An English Transl. is published by the CALVIN Translation Society (Edinburgh). A separate Latin Edn. of the Commentaries by THOLUCK, 1833-38.

Whatever dissent there may be from CALVIN's theological views, his merits as an exegete are beyond challenge. He rejects the fourfold sense and allegory. He is marked by solid learning, contempt for exegetical tricks, independence, thoroughness, terseness, and neatness and precision of language.

J. P. LANGE: *Bibelwerk*, on the entire Bible. American Edn. by P. SCHAFF, 25 vols., 8vo. Contains much valuable matter, but is loaded with a mass of useless lumber, such as homiletical and practical reflections, etc.

COMMENTARIES ON INDIVIDUAL BOOKS.

See lists in the volumes of MEYER's Commentary, American Edn.

Matthew.

MEYER: 8th Edn. by WEISS. Eng. Transl. of earlier Edn.

J. MORISON: London, 7th Edn. Boston, 1883, English Text. MORISON, Professor of N. T. Exegesis in Evangelical Union Hall, Glasgow.

Profoundly learned. His commentaries, though written in somewhat remarkable English, are exceedingly valuable.

- B. WEISS : *Das Matthäus-Evangelium und seine Lucasparallelen*. Advanced critical school. Great learning and originality.

His commentaries on Matthew and Mark are valuable in the study of the Synoptic question, and are designed to vindicate his theory of the origin of the Synoptic Gospels.

- J. B. McCLELLAN : Vol. I. of a projected commentary on the entire New Testament. *The Four Gospels, with Analytical and Chronological Harmony*. London, 1875.

Aims at a pure text ; a faithful and exact translation, with authorities for words and phrases ; a harmony, and a discussion of critical assaults ; notes and dissertations on difficult passages. Antiquated theory of the text. Very valuable.

- J. A. BROADUS : *American Baptist Publishing Society*, 1887. Excellent.

- C. F. KEIL : *Matthew*, 1877.

Mark.

- J. MORISON : *A Practical Commentary on the Gospel according to St. Mark*. 6th Edn., London, 1889. Boston, 1882. English Text.

See under Matthew.

- B. WEISS : *Das Marcus-Evangelium und seine synoptischen Parallelen*.

See under Matthew.

- H. A. W. MEYER : *Evangelium des Markus und Lucas*. 8th Edn. by BERNHARD and JOHANNES WEISS, 1892.

- J. W. BURGON : *The Last Twelve Verses of the Gospel according to St. Mark vindicated against Recent Critical Objections and established*. London, 1871.

Learned, but marked by his usual bitter dogmatism.

- C. F. KEIL : *Mark and Luke*, 1879.

Luke.

H. A. W. MEYER: *Evangelien des Markus und Lucas*. 8th Edn. by B. and J. WEISS, 1892.

Most valuable.

F. GODET: *A Commentary on the Gospel of St. Luke*. Transl. from 2d French Edn., 1879. 3d French Edn., 1889. English Transl. with additions by TIMOTHY DWIGHT, New York, 1886.

GODET is learned, devout, an acute and vigorous critic.

A poor authority on text, and sometimes too diffuse.

F. W. FARRAR: *In the Cambridge Greek Testament for Schools*. A bright, scholarly, and useful handbook.

John.

A catalogue of the Johannine Literature, Commentaries, etc., will be found in C. R. GREGORY'S Transl. of LUTHARDT'S *St. John the Author of the Fourth Gospel*. Edinburgh, 1875.

See also under *The Johannean Question*.

H. A. W. MEYER: *Evangelium des Johannes*. 8th Edn. by B. WEISS. Very valuable.

B. F. WESTCOTT: *St. John's Gospel*, in *Speaker's Commentary*, and separately. English Text.

On the whole, the best English commentary. Introduction very full and valuable.

W. MILLIGAN and W. F. MOULTON: In *SCHAFF'S Popular Commentary*. English Text. Excellent.

C. E. LUTHARDT: *Das Johanneische Evangelium*. 2d Edn., 1875-76. Eng. Transl., CLARK'S *For. Theol. Library*, 1878.

GOTTFRIED C. F. LUECKE: *Kommentar über die Schriften des Evangelisten Johannes*, 1820-32. Twice revised and reprinted, 1840, 1856. Partly translated into English (Edinburgh, 1837).

Among the very best of the earlier commentaries. Position between the radical and orthodox schools. "Intro-

duced a new and better era of New Testament interpretation" (DE WETTE). "To this day remains the classic and unequalled Commentary on St. John" (WATKINS).

W. M. L. DE WETTE: *Kurze Erklärung des Evangeliums und der Briefe Johannis*. Bd. I., Th. III., of the *Exegetisches Handbuch zum N. T.* 5th Edn. by B. BRÜCKNER, 1863.

Holds the Johannean authorship, though hesitatingly.

F. GODET: *Commentaire sur l'Évangile de Saint Jean*, 1863-65; 3d Edn., completely recast, 1881-85. English Transl. in CLARKS' For. Theol. Lib., from the 2d Edn., 1876-77. A Transl. from the 3d Edn., with additions by T. DWIGHT, New York, 1886. A German Transl. by WUNDERLICH, 1869.

Among the best. Elaborate, learned, spiritual. Full Introduction.

A. PLUMMER: *The Gospel according to St. John*, in *Cambridge Greek Testament for Schools*. Maps, Notes, and Introduction, 1882. Useful.

C. F. KEIL: *John*, 1881.

SPECIAL TREATISES ON TOPICS CONNECTED WITH THE GOSPELS.

The Parables.

R. C. TRENCH: *On the Parables*. 14th London Edn., also New York.

S. GOEBEL: *Die Parabeln Jesu methodisch ausgelegt*, 1884. Eng. Transl., *The Parables of Jesus*. CLARKS' For. Theol. Lib., 1883.

A. JÜLICHER: *Die Gleichnissreden Jesu*, 1888.

A. B. BRUCE: *The Parabolic Teaching of Christ*. New York, 1883. 3d Edn., London, 1889, with new preface.

MARCUS DODS: *The Parables of Our Lord*. Only the parables in Matthew.

F. L. STEINMEYER: *Die Parabeln des Herrn*, 1884.

The Miracles.

- R. C. TRENCH: On the Miracles. 13th American Edn., with the notes translated, 1887.
- J. B. MOZLEY: Eight Lectures on the Miracles. Bampton for 1865.
- G. P. FISHER: Supernatural Origin of Christianity, 3d Edn., 1870; and Grounds of Theistic and Christian Belief. New York, 1883.
- A. B. BRUCE: The Miraculous Element in the Gospels. Ely Lectures at Union Theological Seminary, New York, 1886.
- G. T. LADD: Doctrine of Sacred Scripture, Pt. II., Ch. III.

Old Testament Quotations in the New Testament.

- C. H. TOY: Quotations in the New Testament, with bibliography. New York, 1884.

Messianic Prophecy.

- E. RIEHM: Die messianische Weissagung, etc. 2d Edn., 1885. English Transl. by J. JEFFERSON, 1875.
- V. H. STANTON: The Jewish and the Christian Messiah. Edinburgh, 1886.
- FR. DELITZSCH: Messianische Weissagungen in geschichtlicher Folge, 1890.
- C. A. BRIGGS: Messianic Prophecy. New York, 1886.
- STANLEY LEATHES: The Witness of the Old Testament to Christ. Boyle Lectures, 1868.
- C. SCHOETTGEN: Horæ Hebraicæ et Talmudicæ, Vol. II., 1733-42.

The Kingdom of Heaven.

- C. A. ROW: Revelation and Modern Theology contrasted. London, 1883.
- A. B. BRUCE: The Kingdom of God.
- H. H. WENDT: Die Lehre Jesu. English Transl., 2 vols., 1892.

Portraiture of Jesus.

- C. ULLMANN : Die Sündlosigkeit Jesu. 7th Edn., 1863. English Transl., CLARKS, Edinburgh.
- H. BUSHNELL : The Character of Jesus, forbidding his Possible Classification with Men. In *Nature and the Supernatural*, and separately published.
- G. P. FISHER : Grounds of Theistic and Christian Belief. New York, 1883.
- TH. KEIM : Der geschichtliche Christus, 3d Edn., 1866 ; and *Geschichte Jesu von Nazareth*, 3d Edn., 1875.
- B. WEISS : Das Leben Jesu. 3 Edn., 1889. English Transl. of 1st Edn.
- W. F. GESS : Christi Person und Werk nach Christi Selbstzeugniss und den Zeugnissen der Apostel, 2d Edn., 1870-79. Free reproduction by J. A. REUBELT, Andover, 1870.
- C. A. ROW : The Jesus of the Evangelists, 4th Edn.
- H. P. LIDDON : The Divinity of Our Lord and Saviour Jesus Christ. Bampton Lecture, 1866. 13th Edn. London, 1889.

Demoniac Possession.

- R. C. TRENCH : Miracles.
- B. WEISS : Leben Jesu.
- A. EDERSHEIM : Life and Times of Jesus the Messiah, Vol. I., p. 479, sqq.; Appendix, XVI.
- A. B. BRUCE : The Miraculous Element in the Gospels.

Sermon on the Mount.

- R. C. TRENCH : St. Augustine on the Sermon on the Mount. 3d Edn., London, 1869.
- A. THOLUCK : Die Bergpredigt ; 5th improved Edn., Die Bergrede Christi, 1872. English Transl., 4th Edn.
- E. ACHELIS : Die Bergpredigt nach Matthäus und Lucas exegetisch und kritisch untersucht, 1875.
- F. L. STEINMEYER : Die Rede des Herrn auf dem Berge, 1885.

John the Baptist.

- H. R. REYNOLDS: John the Baptist. Congregational Union Lecture, 1874. London, 1874.
 H. KÖHLER: Johannes der Täufer, 1884.
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Evidential.

- STANLEY LEATHES: The Witness of St. Paul to Christ; Boyle Lecture, 1869. The Witness of St. John to Christ; Boyle Lecture, 1870. The Religion of the Christ, its Historic and Literary Development considered as an Evidence of its Origin; Bampton Lecture, 1874.
 C. HARDWICK: Christ and other Masters. London, 1863.
 CHAS. GORE: The Incarnation of the Son of God. Bampton Lecture, 1891.
 R. J. KNOWLING: The Witness of the Epistles. London, 1892. Will introduce the reader to a large range of literature on the same topic.
 F. W. FARRAR: The Witness of History to Christ. Hulsean Lecture, 1870. London and New York, 1871.
 F. L. STEINMEYER: Apologetische Beiträge. Apologetic discussions of the birth, the miracles, the passion, and the resurrection, 1866-73. English Transl. of the first three parts, 1871, 1873, 1875.

Miscellaneous.

- A. B. BRUCE: The Training of the Twelve. 4th Edn., Edinburgh, 1888. New York, 1889.
 B. F. WESTCOTT: The Historic Faith. London, 1883.
 C. L. BRACE: Gesta Christi, 1882.
 W. K. HOBART: The Medical Language of St. Luke. London, 1882.
 T. D. BERNHARD: The Central Teaching of Jesus Christ. London and New York, 1892.

- A. M. FAIRBAIRN : *The Place of Christ in Modern Theology*, 1893.
- A. WÜNSCHE, : *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, 1878.
- J. LIGHTFOOT : *Horæ Hebraicæ et Talmudicæ*, etc., 1675 sqq.
Ed. R. GANDELL, 1859. Eng. Trans., Ed. PITMAN, 1822-25.
- F. WEBER : *System der altsynagogalen Palästinischen Theologie*, u. s. w., 1880.
- A. H. H. KAMPHAUSEN : *Das Gebet des Herrn erklärt*, 1866.
- R. C. TRENCH : *Studies in the Gospels*. Excellent.
- For works on special topics growing out of the several New Testament books, see under Criticism of the Canon.

Acts of the Apostles.

- H. A. W. MEYER : *Apostelgeschichte*. 7th Edn., by WENDT, 1888. American Edn. of English Transl., by ORMISTON, poor. MEYER'S Acts is one of his best.
- H. B. HACKETT : *Commentary on the Acts of the Apostles*. Edn. of HOVEY and ABBOT, Philadelphia, 1882.
- J. PATON GLOAG : *Acts of the Apostles*. 2 vols., Edinburgh, 1870.
- “Both HACKETT and GLOAG are excellent. They are probably the best in our language, each of them marked by sound scholarship, good common sense, and a candid and devout spirit” (S. Cox, formerly ed. of *The Expositor*). GLOAG styles HACKETT'S commentary “the best work on the subject in the English language.”
- G. V. LECHLER : *Apostelgeschichte*, in LANGE'S *Bibelwerk*, 3d Edn., 1869. English Transl., in SCHAFF'S LANGE, from 2d German Edn., 1866. The homiletical, practical, etc., additions to the American Edn. detract from the value of a good and useful commentary.

KARL SCHMIDT: Die Apostelgeschichten, unter dem Hauptgesichtspunkte ihrer Glaubwürdigkeit kritisch-exegetisch bearbeitet. Bd. I., 1882.

F. SPITTA: Die Apostelgeschichte, ihre Quellen und deren geschichtlicher Werth, 1891.

Follows the Tübingen school in his view of the authorship of the "we-sections." The Lives of Paul by CONYBEARE and HOWSON, LEWIN, and FARRAR, JAMES SMITH'S Voyage and Shipwreck of Paul (4th Edn., London, 1880), and Pt. I. of W. M. RAMSAY'S The Church in the Roman Empire before A.D. 170, may be used as valuable illustrative commentaries on the Acts.

THE EPISTLES OF PAUL.

On the Pauline Writings generally.

G. G. FINDLAY: Epistles of the Apostle Paul. London, 1891.

M. R. VINCENT: Word Studies in the New Testament, Vol. III., 1890.

H. PARET: Paulus und Jesus, 1858.

C. F. BAUR: Paulus, 1866-67.

F. W. FARRAR: Life and Work of St. Paul, Vol. I., Excurs. I-IV.

F. GODET: Studies on the Epistles. London.

TH. ZAHN: Die Briefe des Paulus seit fünfzig Jahren im Feuer der Kritik. In Zeitschrift für kirchliche Wissenschaft und kirchliches Leben, Heft IX., 1889.

J. P. GLOAG: Introduction to the Pauline Epistles, 1874.

Literature in W. SCHMIDT'S Art. Paulus der Apostel, in HERZOG'S Real-Encyk., REUSS' History of the New Testament, KNOWLING'S Witness of the Epistles.

Romans.

H. A. W. MEYER: 8th Edn. by WEISS. T. DWIGHT'S Notes in the American Edn. are valuable.

F. GODET : 2d French Edn., 1890. English Transl. of 1st Edn., 1881.

E. H. GIFFORD : In Speaker's Commentary. English Text. "Exact and scientific" (PROF. SANDAY).

J. A. BEET : 6th Edn., London.

Very clear, scholarly, and impartial. From the Arminian point of view. For English readers. No text.

B. JOWETT : The Epistles of St. Paul to the Thessalonians, Galatians, and Romans, 2d Edn., 1859. Valuable dissertations.

C. J. VAUGHAN : St. Paul's Epistle to the Romans, with notes. 7th Edn., London, 1890. WESTCOTT and HORT's Text.

"Brief, but compact and clear ; especially valuable for its parallels from Biblical Greek" (PROF. J. H. THAYER).

C. W. OTTO : Kommentar, 2d Edn., 1891.

J. MORISON : A Critical Exposition of the Third Chapter of Paul's Epistle to the Romans.

A remarkable monograph.

J. MORISON : An Exposition of the Ninth Chapter of the Epistle to the Romans. New and revised Edn., with an exposition of Ch. X., London, 1888.

J. MORISON : St. Paul's Teaching on Sanctification. A practical exposition of Romans VI.

H. P. LIDDON : Explanatory Analysis of St. Paul's Epistle to the Romans. London, 1893.

H. OLTRAMARE : L'Épître aux Romains. 2 vols., 1881-82.

W. P. DICKSON : St. Paul's Use of the Terms Flesh and Spirit. Glasgow, 1883. Based mainly on WENDT.

A very valuable contribution to the psychology of the Pauline Epistles.

Corinthians.

H. A. W. MEYER : 7th Edn., 1st and 2d Epistles, by C. F. G. HEINRICI, 1888-90.

C. F. G. HEINRICI: Das erste Sendschreiben, 1880. Das Zweite Sendschreiben, 1887.

F. GODET: On 1st Epistle. English Transl., 1886.

On the whole, perhaps the best of GODET's Commentaries.

C. J. ELLICOTT: On 1st Epistle.

Marked by BP. ELLICOTT's wide and thorough grammatical knowledge, and careful discrimination of the niceties of particles, and the shadings of mood and tense. Also by ripe exegetical judgment.

T. C. EDWARDS: On 1st Epistle. 2d Edn., London, 1885. New York, 1886.

A very good and helpful commentary, but not always accurate.

CANON EVANS: On 1st Epistle. Speaker's Commentary. English Text. Critical, original, incisive.

"Not even and complete. No discursive side-lights on problems of Church polity and order. All the force concentrated on Exegesis and Greek" (PROF. SANDAY).

J. A. BEET: 1st and 2d Epistles, 5th Edn. No text.

A. P. STANLEY: 1st and 2d Epistles. 5th Edn., London, 1882.

Of little exegetical value, but useful for its historical dissertations.

A. P. STANLEY: Christian Institutions. New York, 1881.

J. WAITE: On 2d Epistle. Speaker's Commentary, English Text.

Very highly commended by PROF. SANDAY, who says

"his scholarship is equal to MEYER's."

A. KLÖPPER: Kommentar über das zweite Sendschreiben an die Gemeinde in Korinth, 1874.

On the Resurrection.

B. F. WESTCOTT: The Gospel of the Resurrection, 3d Edn., 1874; The Revelation of the Risen Lord, 1881.

W. MILLIGAN: *The Resurrection of Our Lord*. London, 1884.

W. BEYSCHLAG: *Die Auferstehung Christi und ihre neueste Bestreitung*, 1865; *Leben Jesu*, Bk. III., Ch. IX.

S. COX: *The Resurrection*. London, 1881.

A bright, scholarly, and popular exposition of 1st Cor. XV.

Galatians.

H. A. W. MEYER: 7th Edn. by SIEFFERT, 1886.

J. B. LIGHTFOOT: *St. Paul's Epistle to the Galatians*. 10th Edn., 1890, with valuable dissertations and an account of the Patristic Commentaries on the Epistle.

BP. LIGHTFOOT's Commentaries should be in the possession of every student of the Greek Testament.

C. J. ELLICOTT: *Commentaries Critical and Grammatical on the Epistles of St. Paul*, with revised Translms. London and Andover, Mass.

See under Corinthians.

K. WIESELER: *Kommentar über den Brief Pauli an die Galater mit besonderer Rücksicht auf die Lehre und Geschichte des Apostels*, etc., 1859.

WIESELER's writings lie mainly on the lines of historical introduction. He is among the principal authorities on New Testament chronology, but his Commentary on Galatians has also an exegetical value.

B. JOWETT: *The Epistles of St. Paul to the Thessalonians, Galatians, and Romans*. 2d Edn., 1859.

JOWETT attempts to qualify the general admiration of Paul by representing him as making an impression of feebleness by his appearance and discourse, as a confused thinker, and as undecided in his belief.

J. A. BEET: 3d Edn.

J. EADIE: *A Commentary on the Greek Text of the Epistle of Paul to the Galatians*, 1869.

Conservative, scholarly, labored, with too much homiletical diffuseness. "Neither quite exact philologically, nor dispassionate doctrinally" (J. H. THAYER).

Ephesians.

H. A. W. MEYER : 6th Edn. by WOLDEMAR SCHMIDT, 1886.

J. MACPHERSON : Edinburgh, 1892.

C. J. ELLICOTT : Commentaries Critical and Grammatical on the Epistles of St. Paul. London and Andover, Mass.

G. C. A. HARLESS : Kommentar über den Brief Pauli an die Ephesier. 2d Edn., 1858.

G. G. FINDLAY : The Epistle to the Ephesians. London, 1892. Popular, homiletical, and excellent.

A. KLÖPPER : Kommentar, 1891. Radical ; rejects the Epistle.

J. A. BEET : Ephesians, Philippians, Colossians, and Philemon, 1891.

H. OLTRAMARE : Commentaire sur les Épîtres de S. Paul aux Colossiens, aux Ephésiens, et à Philémon, 1891.

J. EADIE : A Commentary on the Greek Text of the Epistle of Paul to the Ephesians. 3d Edn., Edinburgh, 1883. Ed. by W. YOUNG.

H. J. HOLTZMANN : Kritik der Epheser- und Kolosser-Briefe, 1872. See under Colossians.

HOLTZMANN is a leader of the radical school of criticism. He is daring, combative, sarcastic, with great learning and critical acuteness.

Illustrative.

J. T. WOOD : Discoveries in Ephesus. London and Boston, 1877.

Laid bare the foundations of the temple of Artemis.

GUHL : Ephesiaca. Berlin, 1843.

Has collected most of the ancient authorities.

Philippians.

H. A. W. MEYER : *Philippians, Colossians, and Philemon.* 5th Edn. by A. H. FRANKE, 1886.

J. B. LIGHTFOOT : *St. Paul's Epistle to the Philippians.* 9th Edn., 1886. Also published Andover, Mass.

Valuable dissertations.

C. J. ELLICOTT : *Commentaries Critical and Grammatical, etc.* London and Andover, Mass.

J. R. LUMBY : In SCHAFF's *Popular Commentary.*

J. A. BEET : *Ephesians, Philippians, Colossians; and Philemon,* 1891.

E. REUSS : *Les Épitres Pauliniennes,* 1878.

Accepts the Epistle.

J. C. A. WIESINGER : *Die Briefe des Apostel Paulus an die Philipper, an Titus, Timotheus und Philemon erklärt.* In OLSHAUSEN's *Commentary.* English Transl., Edinburgh, 1851. Revised by A. C. KENDRICK, New York.

J. EADIE : *A Commentary on the Greek Text of Paul's Epistle to the Philippians.* 2d Edn. by W. YOUNG, Edinburgh, 1884.

B. WEISS : *Der Philipperbrief ausgelegt, und die Geschichte seiner Auslegung kritisch dargestellt,* 1859.

H. VON SODEN : *Der Brief des Apostels Paulus an die Philipper,* 1889.

Colossians.

H. A. W. MEYER : *Philippians, Colossians, and Philemon.* 5th Edn., FRANKE, 1886.

J. B. LIGHTFOOT : *St. Paul's Epistles to the Colossians and to Philemon.* 9th Edn., 1890.

H. J. HOLTZMANN : *Kritik der Epheser- und Kolosser-Briefe,* 1872.

The Epistle is partly genuine and partly spurious; partly

original and partly dependent on Ephesians. He tries to extract the Pauline original.

- A. KLÖPPER: *Der Brief an die Kolosser kritisch untersucht, und in seinem Verhältnisse zum Paulinischen Lehrbegriff exegetisch und biblisch-theologisch erörtert*, 1882.

Defends the Epistle.

- H. VON SODEN: *Hand-Kommentar zum Neuen Testament*, 1891.

A most careful examination and refutation of HOLTZMANN's Epheser- und Kolosser-Briefe.

- H. OLTRAMARE: *Commentaire sur les Épîtres de S. Paul aux Colossiens, aux Ephésiens, et à Philémon*, 1891.

Defends the Epistle.

- C. J. ELLICOTT: *Commentaries Critical and Grammatical*, etc.

- J. EADIE: *A Commentary on the Greek Text of the Epistle of Paul to the Colossians*. 2d Edn. by W. R. YOUNG, Edinburgh, 1884.

- ALEX. MACLAREN: *Colossians and Philemon*, in *Expositor's Bible*.

An admirable specimen of critical knowledge applied to popular exposition.

Thessalonians.

- C. J. ELLICOTT: *Commentaries Critical and Grammatical*, etc.

- B. JOWETT: *The Epistles of St. Paul to the Thessalonians, Galatians, and Romans*.

- G. LÜNEMANN: *Continuation of MEYER's Commentary*. English Transl. by GLOAG, 1880; American Edn. by T. DWIGHT.

Inferior to MEYER, but learned, thorough, and discriminating.

- P. SCHMID: *Der erste Thessalonischer Brief neu erklärt*. With an excursus on the 2d Epistle. 1885.

- J. EADIE: *A Commentary on the Greek Text of the Epistles of Paul to the Thessalonians*, 1877.

- G. G. FINDLAY: *Commentary*, 1891.

J. HUTCHISON: Lectures, chiefly Expository, on Paul's 1st and 2d Epistles to the Thessalonians, 1883.

SADLER: The Epistles of Paul to the Colossians, Thessalonians, and Timothy, 1890.

Pastoral Epistles.

H. A. W. MEYER: Timothy and Titus. 4th Edn. by HUTHER, 1876, or WEISS' Edn. of 1885. WEISS' work published separately.

H. J. HOLTZMANN: Die Pastoralbriefe, etc., 1880.

A vigorous attack on the three Epistles. Valuable for its careful study of peculiarities of diction and for its abundance of parallel passages. "The 'critical behandling' has taken the life out of his exegesis. It reads like a *post-mortem* inquiry" (G. G. FINDLAY).

C. J. ELICOTT: Commentaries Critical and Grammatical, etc.

H. R. REYNOLDS: The Pastoral Epistles. Running through the first ten volumes of The Expositor, 1st Series.

A very thorough exposition and defence.

P. FAIRBAIRN: The Pastoral Epistles; the Greek Text and Transl., with introduction and dissertation, 1874.

H. WACE: In Speaker's Commentary; Introduction to the Commentary on the Pastoral Epistles. Excellent.

H. KOELLING: Der erste Brief Pauli an Timotheus, etc., 1882, sqq.

Defends the Pauline authorship.

K. KNOKE: Praktisch-theologischer Kommentar zu den Pastoral-briefen des Apostels Paulus, 1887-89.

Holds a partition theory. Titus mainly genuine. 1st

Timothy in part only indirectly Pauline. 2d Timothy originally Pauline, but confused by a transcriber.

F. H. HESSE: Die Entstehung der neutestamentlichen Hirten-briefe, 1889.

Pauline basis, but changed and expanded by interpolations. For instance, the groundwork of Titus is Pauline, but the references to the heretics, which are original in 1st Timothy, are interpolated.

Defences.

- G. SALMON : Introduction to the New Testament. 6th Edn., 1892.
- G. G. FINDLAY : Essay appended to the English Transl. of SABATIER'S *L'Apôtre Paul*. Reply to HOLTZMANN.
- HENRY WACE : In *Speaker's Commentary* ; Introduction to the Pastoral Epistles.
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